# Magnetic Center Compilation

**W. A. Nyland**

# Forward

Mr. Nyland did not often speak about Magnetic Center. When he did, it was in the context of giving a perspective on the landscape of Work. His explanations of Magnetic Center provide a background to our wish and efforts.

On July 20, 1969 (M1629) he said:

*"And therefore, there are three things that always will come up regarding Work: one is the creation of 'I' as an independent entity, gradually becoming associated with you and wishing, then, to give you guidance; the second is that what is the central point of one's life, which never changes and goes with you through your life and continues to exist after your physical body dies; and the third is, of course, yourself in all the different kind of manifestations which are demanded of you because of the impressions you receive through sense organs or in any way you happen to function with your mind, your feeling and your physical body, and it is that entity, of yourself, which is placed between the two—that is, between your 'I' and between Magnetic Center.*

*"You have two arms and two hands. You stand as a body between the two. You reach out for one with one arm and a hand and get hold, and touch 'I' if you can. With the other hand, you extend it to your inner life and you make contact with that what is your Magnetic Center. When these two are united in you, you experience a realization of existing, and that that what is both in 'I' and what is in the Magnetic Center will flow into you, and your body will take care of the distribution of that form of energy and end up, in your body, to become, with your heart and with your mind, the source of Inspiration.*

*"This is the picture of a Man when he can see himself being subject to all kind of conditions of outer life which must take place within his body and his personality; that then his personality need not feel it is alone on Earth, but that the contact has to be made between that what he was before he was born and that what he wishes to become after he dies, and that in that sense Man becomes a link of Eternity; and his expression for himself and the utilization of energy flowing and being in contact with Magnetic Center and his 'I', will bring about the bridge between Man as he was originally and Man as God would want him to be, and that in straightening himself out with his hands outstretched and indicating the wish that something should come, enter into him and make contact through his head, and by means of that what he can send from his head, purified by his Consciousness and in reality being born in his Conscience, such Man then is in contact with the universe and in tune with the Infinity.*

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**M446**

This is the question for us: Does, at the present time, Work as we now know it and as we have worked with it, does it really mean for us that something exists besides our ordinary material form? That something could, at times, manifest itself in the behavior forms of our ordinary life, stimulated, as it were, as if it comes from a different kind of a source? Is it really that I experience, when I Wake Up, that at such a moment energy which I receive in the form of impressions, that at such a time my impressions, let's say, through my eyes, or through ears or through touch or through taste, which usually will go to my brain and sometimes can go to my solar plexus—I don't want to call it heart, but somewhere in my body where it is received as a feeling—do I know when I Wake Up?

Can I experience, when I Wake Up, that at such a moment a form of energy is *not* going in the usual way to my brain or to my heart or solar plexus, but that it does reach some kind of a place very much unknown to me, usually because it's covered up, which sometimes by Gurdjieff is called 'Subconscious,' which sometimes one associates with the possibility of a development of a brain which is now not used at all? Do I know, at such a time, that I am under the influence of a form of energy which reaches me? And then, when I am in a certain state of Awareness, that then that energy flows almost automatically in a different direction and starts to form, in me, something of a different kind of a substance. But, in any event, something that becomes more and more solid for myself and on which gradually I can build something.

This whole question, of I say, "Yes, I Observe, I see myself, I become Aware of myself, I see that what I am." I accept what I am. That is, I will not change what I am. I see, and I take what I am as it is. I become Aware of myself as it behaves in its manifestations. What is this process when I say, "I become Aware?" What is it that becomes Aware of the existence of myself? Many times I have said it is as if something 'separates.' But where is it that it starts? And what is it that gives a command to that wish to become Aware? Is it my mind? Is it something that I feel? Is it something, I've called it **Magnetic Center** simply because I want to give it a certain name.

There is something in me that exists, and I know it. And it is not an ordinary thought or a feeling process, but it is something apparently that has to do with a desire of life. Because it is this desire of life that gradually will make me wish to Work further. Because if I am satisfied with what I am, I am

satisfied that I also, to a certain extent at least, satisfy the reason for my living and, when I am a normal kind of a person, I take care of my life as well as I can in order to protect it. But if I say, "I want to Wake Up," something of my life is interested not in the question of the maintenance of myself, but becomes interested in the possibility of further growth. And I apply it mostly to that what still can grow. And I cannot apply it to that what is already full grown, which is my body. My body naturally has reached the limitations of its growth, and therefore everything that is material in my body has reached the possibility of a development belonging to it. And, as I say, that if my eyes and my ears are 'limited,' it simply is the limit awarded or given to human beings, to be what they are, as they are, for their place on Earth.

Now, when a form of life in me, as it were, 'separates out' from my ordinary existence, and that form of life, as life, wishes to grow, this is, of course, the particular property that I assign to life. I say, "I am not dead yet. I still want to grow. I hope something in me is still aware of the possibility of developing in a different direction." And if I know that I must develop in a direction which is not natural for me, I will have to use certain means which are unnatural. Nevertheless, the motivation has to come from somewhere.

I say it is my 'Consciousness.' But it is not my subconsciousness, and it is not my unconsciousness. It is something that becomes very clear in me as a wish in my conscious state as I know it, to try to become Aware of myself. And already I am, you might say, 'tinted' with the possibility of an Objectivity, without knowing where that Objectivity could come from, not having that experience as yet. And still, I see, in myself, the possibility of something different. And, for the time being, when I have a wish to grow, when I have a wish to Wake Up, it is dependent very much on the reflexes of a certain light. And, judging by the reflex, I know that the light must exist. But I have not as yet the experience of such a light.

**Magnetic Center** is the reflex of God in us, and it is the recognition of that reflex that starts in my Consciousness and in my Conscience—both, almost at the same time—to make themselves known. You can say: "Why? How does it happen that it becomes known?" Because **Magnetic Center**, if it is matter, also is a certain configuration and it has to be in a certain place where it could become known—or, at least where I become known that it exists, or where it makes itself known.

That particular point, that is accident. It is not God-given. It is, from the standpoint of Mankind and all of us being units, accidental that we have the recognition of the possibility of the growth of a **Magnetic Center**. I say it is

'accident' because we do not know the law that governs it. It is a law that is outside of our domain. At most, we can say I hope that someday I will understand it, why it was that certain circumstances, certain experiences, certain effects, certain influences, at a certain time brought about in me a desire which I say is 'unquenchable' because it exists as a form of life in me wishing to grow, that I become Aware of that existence.

After this, after this accidental happening for which we can be very grateful—or at times maybe not so grateful because it involves, when I become Aware and I really start on the road of wanting to Wake Up, that I make many things for myself much and much more difficult, and that every time when it is so difficult, I sometimes wish that I could have stayed where I was without being Awake; and, at the same time, because it is none of my business, it is something that happened to me, very much like it happened to me that I was born.

In exactly the same way, this rebirth happened to me because of certain other influences of which I do not know enough, but which combined in such a way that it created in me as a product of that kind of condition, meeting—that is probably the best way to try to explain, if you wish, the accidental happening, that certain influences from the outside happen to meet and, because of the presence of such influences and the effect of one influence on the other, something in me was born. This is the second birth. This is **Magnetic Center**. That is why it is a small cell, exactly the same as any human being starts from one cell—a combination of two cells, if you wish, and, after that has started to germinate, the splitting off of the cells into smaller ones and each containing life of its own in its essence.

So, the growth of **Magnetic Center** into two parts, one assigned to my Consciousness, the other assigned to my Conscience. One developing a little bit ahead of the other, exactly the same way as, in ordinary birth, the organs are not formed at the same time. **Magnetic Center** in my mind starts to Work; that is, it starts to become known; it, you might say, it 'asserts' itself. When I recognize that—now, when I say 'I', I recognize something in me—what is it, now, that recognizes the existence of **Magnetic Center**? Again, it's a very difficult question to answer. I say it is a 'thought.' It is something that appears to me at a time when everything in ordinary life is in its usual form. And then, because of a different way of looking at the same thing, something in me starts to recognize the existence of something else. You can say it is **Magnetic Center**, although I doubt it. It think it is different. I think it is a remnant of God. **Magnetic Center** is a part of what was given to me at the

time when I was born, from influences from a higher nature which exist, and have always existed, in me.

The fact that they become known to me and then 'I recognize,' means that something in me of the same kind of nature exists. And this probably is the representation of that what is involutionarily in me as having come from the Sun Absolute and perhaps further—that is, the totality of the universe as represented in each human being. That is really his 'I'. This 'I', becoming Aware of **Magnetic Center** wishing to grow, starts in me a real wish. Again, the real wish is linked up with the other part of that **Magnetic Center**, the other cell. And the recognition of that form of life which, at the time when I become Aware of it, I cannot deny; simply because that what is 'I' is life.

'I' in me is Life. It is something that exists and always will exist and always has existed. And never, although temporarily bound by any kind of a form as a manifestation of a human being on Earth or even as Earth representing, in a manifestation, a certain form of organic life, nevertheless, that—if the form is taken away—that what remains is a life force existing in the universe and manifesting and withdrawing, inhaling and exhaling as expressing, in that way, its own life existing.

Now, when this 'I', this very simple almost ethereal something, still a certain form of matter, wishes to recognize Consciousness as beginning in **Magnetic Center**—belonging to that part—and wishes to recognize Conscience as a certain form of matter, started by **Magnetic Center**, belonging to Conscience, there is in me born a wish to grow. I do not know in how far it is possible that one continues to live with that wish without having it satisfied. I think when this once comes in a human being, there is such a recognition of not wanting to continue the way one is, that, because of that, the sensitivity or the ability which is beyond my consciousness, starts to function in a certain way, that conditions are created by means of which I come in contact with the possibility of having the problem that is in me satisfied, or at least recognized, and a solution to that will be offered.

I think this has taken place in life, in many different forms of life, and in history in many lives of many human beings. And when I simply single out the particular fact that we are faced with that particular problem for ourselves, it puts us in exactly the same position as many people who have gone on before and who have lived their lives to the best of their knowledge and intentions and their ability, and that we, as such, are not any different or better or worse; but that there is a reason for that, when we are now together and talk about *these* kind of questions, that something in us has existed for some

time and is now in contact with the possibility of learning how to make it develop. This, for me, is the quintessence of Work.

This means that when I am confronted with these problems as they are now represented by Gurdjieff and in whatever we understand by Work on oneself, that I will take them for me as a solution to the possibility of a crying need in me which will say, "This is it." And, unless I now take it, I will miss the opportunity forever and ever. This sounds probably very strange, because sometimes you may say, "Well, if it isn't Gurdjieff, I will find something else." I really and honestly have my doubts. I do believe this: If you don't take this, what is now offered to you as an Objective, Impartial way of the study of Man and, in this particular case, of the study of yourself, that when you let this opportunity go by, that you will be eternally damned. You will continue your life and you will die. I think that the opportunity will not present itself again or knock on your door. If you don't take it now, I would almost say, it is your 'last chance.'

I have no particular reason for saying it, than only that I think this is the only logical way of looking at life. But, you have the freedom to denounce it. You have the freedom to refuse. You have within, at the same time when you are confronted with it, also the possibility of selection and to say, "I choose one or another." All I can say is: If you choose to remain unconscious, if you choose not to wish to Work, Gurdjieff would say, "You die like a dog." He said this with a very definite reason. Sometimes he said, "You will die like a dirty dog." And, it is not that I want to repeat what he said because, after all, he knew what he was saying, and he said it. At the same time, I feel very, very keenly, let's say, in my own case, if I leave it, I would die like an unconscious nonentity. But that the fact that I remain interested in Work for a certain length of time, that I still believe in the possibility of growth and that it is necessary to have this constantly and clearly in my mind and in my heart and to help feed the possibility for *that* kind of growth within me, simply means that I do not know any other way out, and that I am afraid of living without Objectivity.

At the same time, one must realize that when one starts to Work, that Work itself, as we try, is subject also to the laws of Earth. That is, that I, when I do not Work, I am again dragged down. I fall back into an unconscious state. When I Work, I can get myself out of it, I can live into something else. At that time, probably I see certain things which I haven't seen before. But, in any event, when I start to Work and I know how difficult it is, I know that if I don't and I fall back, that I don't do justice to that what really has given me

the chance to Wake up in the first place; and that my constant wish should remain, that even if I cannot Work, that I wished I could Work.

The fact that I wish I can Work and that, at certain times, I will Work, will save me. If I don't have the attitude like that towards it, then I will gradually put more and more, I call it, 'water in the wine,' and gradually my efforts will be dispersed and they will become less and less exact and I will be satisfied with many things that really touch Work a little bit, but ultimately will not give any opportunity for myself to derive any food from it because all it will do ultimately is to feed my ordinary existence in my three centers without introducing something that could be used for the further growth of **Magnetic Center** or that what really is waiting for the growth of **Magnetic Center** into full grown entities and organs in that what is my 'I'.

My 'I' wishes to use that what is available of me, and I have to make that what is me, available in such a way that it conforms to the requirements of 'I'. My mind has an idea about it because it can project certain things which are not reality at all, but make them appear as if they could become reality. And the functioning of the mind in that way is extraordinary, because it is based on everything that I have received before. It is based also on that what I can receive at a moment. And at the moment when I receive impressions and when I am Awake and then use or know that the energy that I receive is going in a different direction and reaches, like in everyone's case, first one's Subconscious and later one's heart, that then because of this, that there is a possibility for me to continue to grow if I wish to remain Awake and that my desire to wish to remain Awake is constantly fed by the one thing that I recognize in myself: that is a form of Life which I *really* want to become responsible for.

What is it that I constantly try to seek? You might say it is as if I try to seek God and I try to find if there is any possibility of a remnant in me and that I, as a human being, could become as if I could become like God.

The whole search of mystics, I mention them many times. I don't know how much you read about it and what you really try to think when you are, even, confronted with experiences that *they* describe and how they, in their way, create, for them, their world in which God is their center and towards which they are willing to sacrifice everything of themselves in order to reach that kind of a state in which, you might say, they are more 'satisfied.' I do not know in how far they become harmonious men. But, for them it is not a question of being a harmonious Man. For them, it is a question of yielding to

that inner desire of them so that they, as such, become holy regardless of whatever is left of them.

In this kind of Work, I have to see that my body—that is, my physical center, with all its functions—becomes absolutely essential to the possibility of further growth of my emotional or my intellectual center. I hope you understand that. When I Wake Up, when something in me sees me in a different way, sees me as I am, as if I am totally that what I am, as if, in the effort of trying to be Awake and Aware, all my functionings belong together, and they are functioning in unison regarding the wish to see, or be instrumental in being seen by something that I mentally and with my heart recognize as existing; that form of life.

When this now takes place, when I am Awake, I constantly receive impressions as if in ordinary life. Nothing of that kind is changed. I keep on breathing. I keep on seeing. My eyes receive impressions. My ears, all my sense organs, everything that belongs to my physical body keeps on receiving impressions.

Impressions are a form of energy. Impressions are as if the rays of light reach me, in their vibration touch me. I establish, between that what I see and myself, a relationship ending up in the image of that what I see and, on the other hand, ending up, at this end, in an image in my brain. But there are impulses in my brain, because of being affected by an influence like light or hearing or any of the sense organs, which touch off, in my brain, certain electronic configurations which move and affect each other, finally reproducing something in my brain which is that what is either seen or heard.

Now, when I Wake Up—that is, when I become One, when I am, in that sense, fused—then that 'I', which I spoke about before, becomes apparent; of a certain something taking place in the state of my Awareness, in which the different influences now reaching me do *not* go to the proper place where they always go in ordinary life, but they are being received 'as if' in ordinary life by an instrument which, because of *its* Awareness, is in a different state, and certain channels are open which are not opened before. And simply because of this Awareness state, they are open, and one of the channels is, that instead of that kind of energy going to my brain, it goes, for the moment when I am Aware, to my Subconscious.

My subconscious is closely related to my brain. It is 'sub'- conscious because it is not known—it exists because the configuration exists in my brain, but it is not used for brain purposes, not for mental purposes. I have

talked about that. It is the lateral part of my brain, which is my subconscious. It is not inside me. It is part of my consciousness, but it becomes serviceable and it is being used when I am Aware. And then, the energy which I receive goes into *that* place instead of going to the regular formulatory or the back part of my brain or, by association, into certain other sections of the brain where it is received and recorded and stays as memory.

The part of the brain that starts to function at the moment when I am Awake, when I am in a different state, that becomes important for me for my further development, and that is where my **Magnetic Center** starts to operate. And the food that is then given when I am Aware, and only when I am Aware —not when I think or feel, but when I *am*—the difference is that my feeling, thinking, my physical center at the moment of Awareness is One. And, because of that change in Being of myself, the channel towards my subconscious is opened, and the energy flows, then, I would almost say, 'automatically' because it is opened and the other is closed. That is, my attention is *not* in my brain any longer. The attention is released and it is now going into a different part of my brain where it develops a particular function and faculty of Objectivity.

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The real thing, it is simple. But I must Work for it and not forget, and when I forget, to try to bring it back. And then, again in all simplicity, come to yourself. Collect yourself. Be yourself, whatever it is. Let's say *change* that what you were doing into something very simple. If you know that you are losing yourself, don't do that if you want to Wake Up. Take your time. Sit down. Come to yourself. Collect. Then Wake Up. Then go into life again, if you want to. Don't do foolish things. Don't believe that you can be Awake when you are engaged in many things in ordinary life—it would be very nice if you could, of course, but it is a long way off; don't try it.

Give your little **Magnetic Center** a chance to develop, to grow, until a point when 'I' recognizes the existence of **Magnetic Center** being mature, when it is that, that **Magnetic Center** grows because *it* wishes. Before that, it has to be fed. When it is there, sufficiently full grown like a child reaches maturity, when a child is not dependent on the mother any more, when a child already starts to breathe, all these are indications that a child itself has lungs of its own and can, at times when there is sufficient supply of air, continue to live.

The supply of air for **Magnetic Center** is the supply of efforts when I am Conscious; this is what I, at the time when I start to Work, should not withhold. I commit a sin if I do. Something in me is alive. I have recognized it as something that has become my own even if I was not responsible for it, even if it were 'accidental,' as I say, exactly the same as when I was born. There is a moment in my life when I become responsible for my life, and I will take that responsibility because it seems, not only the only thing to do, but it is the only logical solution to myself existing. When I start to recognize that something in me has been born of the possibility of further growth, then there is also a point at which I will take the responsibility for that and not be dependent any more on certain outside influences which can reach me in the form of food, but I will then become free from that what is being born, at the same time continuing to care for it and prepare conditions and circumstances in such a way that it can grow. And gradually that what is me at the present time—my mind and my ordinary feeling and my body—withdraw.

How can one get this emotional quality, this feeling, this kind of realization of the necessity of having a wish? That is, what has to be wakened up in one is the remnant of one's Life which has been covered and we call it **Magnetic center**. And it has to be the kind of a language that can be understood by **Magnetic Center** in each person. And that language, of course, is a very simple one to start with. Because you cannot expect that what is **Magnetic Center**, what is still the representation of Life in you, and that that what was given to one when one was born, or at the moment of conception something transpired, something happened then, which was at that time put in a little bit of a form but nevertheless remained in its character of the same kind of a quality where it came from as something that could give birth or life to a body or to a personality. And therefore, although it is there in that kind of a quality, it is not at all developed and it only can have simplicity of words before it can understand that kind of a language.

In simplicity of words, of course, one does not lose oneself intellectually and one has to keep constantly to that level of something that is so simple that a little child can understand it and perhaps even a little child would understand it better, because it is much less inhibited than we are.

How does one find now within oneself that what is **Magnetic Center**? How can one find, when it is there, that it could speak, and then how can one learn that kind of language. Because if that is the language that is required, then one has to learn that language first and the only way to learn it is with oneself. And it is not a study, it is not an intellectual something in which one starts to formulate, and that all kind of words that will take the part as if they are the context or the real meaning. It is not the form of the words. It is that what is put into it. And the simpler now it can be, the closer it will be to the realization of that what is the Life of **Magnetic Center**, so that I almost would say, that what is sometimes 'covered' and what is sometimes made as an attempt to become known, that what is not as yet full grown, that what still requires a lot of polishing up. But that that really what can come from one's heart even if it is expressed by means of a sigh; "Thank God I am alive," or something in me is alive and wants to say something to myself so that then, because of that, I can learn that kind of language which afterwords perhaps I could use in order to communicate with someone else.

This honesty with oneself first, this wanting to find out for oneself what is it really that is within one and is as yet not sufficiently born and could not be born as yet because it has nothing to stand on and it cannot as yet be

protected. That is why it is talked about as the inner, inner room of the temple. That what we call the Essential Essence, that what is really for oneself if one wants to compare it, what is Ashiata Shiemash. It is that.

Where does it start? You see if you take *Beelzebub* and you try to read it a little bit literally you will find out that it was in Asia where he started in a little town of Djoolfapal. That is where Ashiata Shiemash started, where he found at that time already a little brotherhood, a brotherhood which many years before was founded by two people. I do not know if you remember their names: Ponderlero and Sensimirikino?. Those two people founded a brotherhood Tchaftantouri. All these brotherhoods have to do with one fundamental principle, to find out what they are, what they themselves were. And in that atmosphere Ashiata started his experimentation, not Baghdad but in the center of Asia where this little town Djoolfapal was.

What is the meaning of it? What is it that we could extract from it? Poundolero is that what is the mind which functions in the sense of pondering, the weighing that what is important, that what seems to have value. Sensimiriniko is that what has to do with sensing. That is the kind of knowledge which belongs to the body alone, and for which the body has to use a certain method in order to develop for it that particular acquisition, you might call it, of being able to have a sense organ, in the real sense of the word, which is not an organ, which like the five other sense organs are connected with the brain but which can start to function on its own, and which function is to be aware. Those two, with Ashiata Shiemash, which represent in each person his **Magnetic Center**, his real feeling. Again not full grown, it has to start, it has to be founded, it has to use what is there as that what the body can give and that what the mind can give. But then when it is there it starts in the center of Asia which is one's Essence.

And there it starts to grow because it has the possibility then of being recognized for what it is. Not in Babylon. Babylon was talk, talk, talk. Philosophy. Even if people had to get out and do something else, grow Choongary if you remember. But this has to be in a state, away from the rest of the world almost, in which that what is Ashiata could start to grow and could actually be at home. You see the language that one tries to find has to do with that what is within oneself. That at the time when one is really willing to find out what one is, that is that there is no question any further, that one questions oneself time and time again until the questioning stops. And then something could be substituted to become for one a reality, a certain reality, perhaps not the ultimate reality but at least that one has the chance of weighing against one another the different thoughts one has, the different

things one has done, the relationships that one has, what one has done with it, what in the past was there, what one plans to do. And to do that by means of remaining sensitive to the behavior form of one's body so that that what is expressed as the body is a true expression of such a sense organ which is called a sixth sense because it has to do now with the recording in one's mind in a certain way of that what exists.

In that milieu comes Ashiata. Ashiata is the voice which then will give tone. The tonality which will give between the other two a certain relationship so that it can start growing. The growing is dependent on the three-unity and when that kind of feeling enters when it is still a little feeling and it is small because of the work it has to do to keep the two together - that what is still mind and that what is still body - although they are related as you know, sensing is related to the mind, that what is pondering is related to that what one has experienced. Otherwise it is not pondering and the experience was with the body.

So in that sense, Ashiata takes on the particular role of becoming between the two a neutralizer with a force of his own, wanting now to make out of this community something that can remain in existence. The remaining in existence means that it becomes permanent as far as this world is concerned and that it will have the opportunity of extending into another level, into another world. And the means for that is to convert certain other subjects which are human beings in such a way that they start to understand what is meant with their own life and the understanding of what is the necessity of understanding that, for a definite purpose in order that when they become sufficiently convinced that that is the right way that they also then in turn can help another hundred.

The number with which he started was thirty. It represents in one, the thirty different parts of oneself which are important. Those are the organs, the different kind of functions of oneself. It is a small number compared to the totality of all the different cells which remain supporting cells. The thirty are the ones who become educated. The thirty are the ones who start to select hundred others. Hundred is simply taken as a certain measure. It does not mean that there were a hundred, but it does mean that there is something that is - you can call it one and two zeros, if you like. That is, the zeros represent body and mind and the one is the feeling which now has become emotion. And that the function of that number hundred is again to repeat itself and becoming through itself another hundred in such a way that any one of those again and again and again could convert and in that way the totality of

mankind could be lifted up to a higher kind of a level. And that each person who tries in that particular process can grow up.

You see, this is the function of one's feeling which in that particular effort, when it wants to grow in the direction of another kind of a level becomes one's emotions. This kind of process, this kind of conversion of that what is **Magnetic Center** in one into the simplicity of wanting to Work and this time with a wish to Work - it is not the actuality of Working - it is the wish, it is the attitude that I have towards it. That gives me the emotional posture with which I now am confronting the possibility of an emotional existence for myself. And in that emotional life, I will find myself, as it were, lifted up into the possibilities of real understanding as a permanent something that will remain in existence even after my body would die, that then I could continue to live in that.

This is the function of Ashiata. This is the function of **Magnetic Center** retranslated time and time again into a little voice starting in its simplicity of the application between two little things, as it were in the beginning - that what is my sensing and that what is the realization of that what is of value to me. This is how one learns to remain simple - by coming back again and again to that what is a simple something of a realization of an existence of myself by means of this sensing. And the realization that after, with that what exists, to try to put it on a certain scale of value, and the values have to be that it can recognize the voice of me.

Pondering is not that difficult and it is not a lot of words. It is a simple kind of thing which I know has value even without having a word attached to it. And many times, this particular pondering depends on an intuitive knowledge. That is why intuition, when it leads to that kind of a realization of the value, as pondering is so often linked up with breathing. And for that reason, one can sometimes in such moments in which one wishes to consider, in which one is contemplating that what could take place and ought to take place in oneself, and that one wishes to recognize and hear the voice of Ashiata Shiemash within oneself - that messenger from Above which will redeem for us and overbridge for us the distance which is now separating that what is temporary from what could become permanent. You might say, what is for us the Fa bridge of Kesdjan body. That then, when one is alone, when one can really stammer without being ashamed, that then the formulation may be far to seek but that what has value is there and that what I know exists is there. And in that silence I really can hear what is taking place with the motivation of myself.

At such a time again and again when this takes place in one and you then can link it up, as I said, with your breathing that is that I dare to pronounce 'I' at such a time when I inhale, and I wish then out of that air, everything that is good for me and that could be retained and could then have a permanent value for me, that I want to extract it. And that when I say "Am" at the end of exhalation, that is when I, after having gone through the bridge of that particular octave at the top of the inhalation when I change around and change my direction, that then this exhalation as the second section of that kind of an octave of digestion of Sol La Si reaches then Si-Do of that octave, this Si-Do is again the "Am-ness" of that what I am, realizing that that what I am is myself on Earth, now being affected by that what could become a life-giving force for me. It is the consummation then of that what is Ashiata, at that point realizing having gone through the gamut of his own development for oneself as represented by a breath, a breath of one's life, it is then, it is: "I have breathed one whole lifetime in the service of the cosmos."

At such a time this unity that exists as a unity which represents for one that what is God. And at such a time, God speaks through one's **Magnetic Center**. What He says, I've said it before, what He says is, "Work."

So children I hope we can.

The concept of that, freedom from that what I am naturally, thinking now with that what is bound, becomes a paradox. And as long as I keep on thinking and feeling I will never reach the possibility of that kind of freedom. The closest we come to a realization of that kind of an existence is by intuition, because intuition apparently is a process which gives me knowledge without having gone through any particular mental process and I also don't know how I get intuition when it is so closely related to a feeling, that when this feeling takes place, the results as intuition I cannot trace even that one or another little feeling led up to a conclusion to which I must come, and I say I have intuitive knowledge.

At the same time, this question of experiencing this what I have at the present time, which may be independent of any kind of a form or any kind of a way of subjective utterance, simply means for me that something must be in existence which has already an objective quality. I say I call it Life because Life is ever existing. It is something that you might say is put in a human being simply because he happens to be born on Earth and becomes, of course, then subject to the laws of Earth which require for him to have a coating as Gurdjieff would call it of an ordinary human being.

A coating simply means the form in which this life happens to be represented, and that I know that Life exists by the manifestations, physically or intellectually or feelingly of such a man. And that each human being has these particular qualities. They have the subjective elements which make this form as represented by his body and the different functions, and that what makes him alive. Gurdjieff uses for that particular terminology **Magnetic Center**. Magnetism in this sense is that, that form of Life is attracted to all other forms of Life and ultimately belongs to the totality of all Life existing. This again, as all Life existing being eternal and permanent.

You see, the concept that we are used to when we live on Earth and being dependent on subjective interpretations never will give us this particular experience of Eternity. And it would be really utterly silly to think about the possibility of freedom and an Objective faculty gradually developing in one if one didn't have certain experiences which are more or less analogous or at least give an indication in the direction of such a possibility. I say this what I call Life, that what is manifested, I only know Life as it exists in me or in other forms of living matter.

**M1209**

Mary: Mr. Nyland, I don't understand the difference between essence and 'I'.

Mr. Nyland: Oh. It is different - in essence. 'I' in the beginning is created of something in your mind which has a certain vision. A certain part in your mind simply happens to think and at certain times is convinced of the possibility of something existing which is now potential, but because it is potentially able to grow up, could exist in the future. That what I now wish to become a guide for that kind of evolution, I start to call an 'I'. I simply mean by that an ordinary mental function which I now endow with certain properties as I wish to create it.

Something in me of course must wish to create this because it is not something that happens in my ordinary mind because my ordinary mind is not interested in having that kind of selection of thinking, that one part is better than the other. If there are different parts in the mind, each part believes that they are important for themselves and that each part is more important than the rest. And they never can convince each other because they are on equal terms. Whenever there is a possibility of something in one's mind taking place which is of a different quality, it will have to be put there by something that is outside of the mind and, you might say, can convince the mind to allow it to exist there temporarily.

This comes really from two things. One is the desire of Life in man as represented by the **Magnetic Center** in him. By **Magnetic Center** is meant the representation of that what belongs to His Endlessness whenever He started to manifest Himself in the formation of different worlds, of which the Earth was one, after a long period of so-called involution, and that mankind was simply put on Earth in order to create a balance for the particular Earth for the place where it is so that there wouldn't be any trouble.

The result of that what is as Life extending from Absolute, going through the involutionary process, finally ends up with a little bit of that kind of a form of Life in a form of a human being. And at the moment of birth of such a man, when he is actually then becoming part of the Earth because he has a body that can function and gradually starts to function a little better, still has within him something that we call Essential Essence. It is a form of Life only, maybe one or two cells, but in any event not fully developed, but there is only an indication and from there on his Life starts to manifest in the form of his body and the different organs and that still remains, although it is

covered up now, still as something that is one's deepest wish or the realization of one's existence as if free from one's own body.

Or it is sometimes - it is, as if at a moment, I lose my breath and in that moment of losing my breath, I know I exist, and I cannot explain why. It sometimes is, as if the existence of myself, becomes independent of that what I call my ordinary existence and it is sometimes the realization of oneself (in) the totality of Oneness in which, apparently, all forms of manifestations and their sources have ceased to exist, and that what remains was, you might say, a replica of God now existing. To some extent it is a point in Eternity, belonging to God as omnipresent, and now being realized as an existence in myself in this one point as a human being, although the human being is manifested into this form of a human.

This is the one thing that each man has deep down, one says, in one's heart. It is probably not the heart itself. It is probably a (distillation) of one's heart. It is something that is the essential quality of one's heart and it is something in which all heart qualities have disappeared because it is not an emotional state. The only way one can express it is by a refined intuition which I cannot trace, neither feelingly nor intellectually, and nevertheless gives me a fact of experience of a knowledge of existing at a certain time or a certain moment without being able to say how it happened to become an experience of (myself). This is God within one.

Now that what wishes now to unite with the totality of all Life - when Life was put in a man, he was put in a harness and, for the time being, living on Earth, he has to conform to the rules of his body or the law of nature. This what is Life in man wishes to be free. One can say it's an assumption but it's the only way by which Life can be explained as wishing to continue to live and, for that reason, that what is now deep down within me - you might say, to the marrow of my bones - my bones are already essential, but the marrow is the essential of essence - so when I really feel it throughout, or the totality of myself having lost its feeling and thought and still knowing, my totality becomes aware of the existence of Life.

This existence of Life, at times, I would almost say cries. It is sad. I don't think it wanted to become encased in a human body. I don't think that it wanted to be confined to the form in which it finds itself. I think the fact of being born was accidental and I think that because of the conditions on Earth which, you might say, have been prescribed in accordance with certain laws and representing now for us male and female, that the birth of any kind of a child is simply a happening because male or female are what they are and are attracted, and it is not for the sake of the continuation of their lives, but in

having this kind of a sexual arrangement, certain life is put in a new kind of a form and again the continuation of that what used to be free and could have been used by either man or woman differently, now is used for the perpetuation of that what is a human being, and a human being now finds himself on the level of Earth, under bondage, and that what is Life in him is not content with that state.

This explains the wish why it wants to be free. And out of this comes now a desire of how can I find the possibility of the creation of something as if outside of me which now will help me so that that what is outside of me can give me an anchor that I can take hold of, and I would be pulled up by it out of the state of misery in which I now find myself.

This is the beginning of Work. It belongs to a man who is considering the possibility of his own evolution. It does not belong to any ordinary kind of a man who is satisfied in whatever they do in ordinary life on Earth. It has to be a special kind of a quality and it is a quality of two things that then start to grow in him. One is an emotional possibility for a man to become united with that what is, we say, above him, which has a different kind of quality than what is manifested on Earth. And the other is an intellectual quality of a hope, of knowing that something like that can exist. It is stimulated by the wish on the part of **Magnetic Center** to be set free.

And now this process takes place in any kind of a man who becomes serious about his own life and in thinking about his life and the aim for himself and what may be involved for him - how to free himself - he starts to do two things. He wants to tell the mind to, you might say, to get busy and create something, and this **Magnetic Center** wants to tell the emotions to be on the lookout for the possibility of a unity with God. That's as far as **Magnetic Center** can go. That what now will be produced emotionally is an attitude on the part of man hoping, also emotionally, to be united. And on the part of his mind - the mind is, at certain times, under the influence of that what (admits) to be of a higher quality. And whenever **Magnetic Center** now tells the mind to look around for something, the mind tries to find what is there of an eternal quality in the mind.

It's a very interesting thing because there are, quite definitely, in the mind certain functions which are very close to the possibility of evolution and wanting to grow. And that what the mind finds now is a kind of a concept, that what is a mental function is called by them, Moment. And the Moment is different from any kind of a concept that the mind has because all that what is conceptual remains subjective in the mind and remains subject to time. But a

Moment is not of time. A Moment is a non-existing time, without dimensions, as a point in Eternity. And this quality of the mind is now helpful to establish in relation to **Magnetic Center** and aided by one's emotional state as neutralizer, the possibility of a creation of something that I now begin to call an 'I', based upon the necessity of an Objectivity to be able to look at myself in an Objective way.

Freedom means that I am able to be away from that what now binds me and it's exactly the same as saying this is Objective because whenever Objectivity has a meaning, it has to be a non-subjective meaning. And the only way by which a non-subjective meaning can start to exist is to get away from subjectivity. So that what is now created on account of these three different functions in a man, let's say of a man who is searching, is simply a God, representing Life - I call it little 'I' - temporarily located in an atmosphere where it can thrive of a mental quality, and functioning in an Objective sense. It simply means that that is recording that what is taking place with me, as a man on Earth, but for which I now wish to have the truth and only the truth and no interpretation.

So the creation of 'I' simply is as a God which I now endow with certain qualities. This is creation. It does not exist. I want it to be there and I would like to find a place in my mind where it can start to grow and it is there that there is a place in my mind where it actually can take hold and, as I've said many times, there is equipment of a mental kind which could be put to use, but it is not being used now. It is like an organ in oneself which has not functioned, which existed when one was very young and it has been reduced. It is a gland. To some extent I would say it sounds now like theory, but it is something that is quite plausible and, for the illustration, one can accept it. If it is now so in reality - I would not say that Gurdjieff has said that.

But I believe that the pineal gland is the kind of atrophied gland which is still, at the present time, just below the part of the brain where really this pondering takes place and that the entry into that is exactly at the base of his skull, through the neck, ( - - - ) part of the neck, through which then certain influences could actually, as thought process, take place, wishing to evolve, and then separate to the places above the temples where it starts its activity. That what is above the temples on the side, as side lobes, is the workshop of the pineal gland and that what is now produced will put the pineal gland again into an active form. It is the beginning of one's 'I'. This of course - I would say - it is not theory. It's quite definitely a very logical explanation.

And that what takes place in one's brain when this little 'I' starts to develop as an objective faculty is again two fold. It starts to grow on its own and will have an effect ultimately on the rest of the brain because of its influence spreading over it and, you might say, 'contaminating' it or affecting it. And the second is that certain sections of the brain which have a relationship toward ones feeling, that that is affected in such a way that gradually there is a road made between the brain and ones heart. And that the formation as this functioning now takes place in man and in which then the impressions as they are being received, you might say are now consciously digested on account of the wish to be Awake - that for that reason certain chemicals are made, produced, belonging to the formation of 'I' and 'I' developing will send, as a function of its own (life) certain forms of its own materials - we call them blood - Hanbledzoin for the Kesdjanian body - to one's heart and then, in one's heart, it will start to develop one's Conscience.

All these processes of course you can say how do I know. I don't. I consider them simply good working hypotheses and then whenever I find out by experience that certain things take place, I see that they are logically connected and so far there is no objection in assuming it. As soon as I find something that doesn't agree. I will have to change it. As long as it still agrees, then it's a logical explanation and it's a very good working way for myself of giving perspective to that what I believe is taking place actually. How I can prove it - probably I can after some time. And then I will be able actually to substantiate all these little theories in the form of what is Hanbledzoin, what is actually this path that is made, what is there as a relationship between a Consciousness and a Conscience, and what is there that means, when a Conscience is being built, that gradually that what it is built from, is of the same quality as the Consciousness and because of that there is no reason that one or the other will think differently of each other or that they can be united in making a decision regarding the Will of man.

I talked about that last night in detail. It is something that will take place in an individual - a person who starts to grow and a person who has a certain Consciousness and in which also his Conscience will gradually start to develop in accordance with the same kind of development of his Consciousness. In the diagram it is simply that the Do Re Mi of intellectual is parallel to the Sol La Si of Kesdjan. But it is simply that one affects the other, and they must take place at the same time with each other so that the mutual development leads to the same thing. That is again in Kesdjan when it will lead to the Si-Do and that is equal - at the same level - as the Fa for the Soul body. And that then there is an interrelation between the two that one will help the other. A Conscience, when it is at the end, that it could actually die,

will have to give up that what it is attached to - partly this world, partly this body, partly the wish to became a Soul. And it is necessary to see that I first have to die to all that before that what is energy in the Si-Do of Kesdjan can be used for Conscious Labor for the Soul.

It is a process that will take place, but you see the function of 'I'. It starts with one's brain. It becomes now affecting one's feeling center and changing it into an Emotional, real body in which the heart is the center and the seat of the Hanbledzoin which functions as sending blood through the Kesdjanian body for feeding. And the further result of course is the combination of the two in the form of a Will of man which becomes manifest in his physical body. Now one can quibble. Because that what one now has created as 'I' was part of **Magnetic Center**. What 'I' now creates in a Conscience is still part of **Magnetic Center**.

And that sometimes the theory is that **Magnetic Center** has divided itself and part has gone to the Consciousness and part has gone to the Conscience. It doesn't matter. They all meet again. They meet in the Will of man. And they meet in the unity of then what are important centers and bodies of man. Soul body, to the extent it is complete; Kesdjan, which is still to be completed as far as death is concerned; and physical body, which is already free because it has been, you might say, reformed in its Si-Do state. Now, 'I' belongs to all three. Therefore, if the three bodies unite and become one, 'I' is that what is the unit. But you see this concept is difficult because if I say it is 'I', then I must endow it with a totality of understanding being able to live the way it is and if I keep it on the level of this fusion state it will never go further. So as I now fuse - and again I talk theory - and it is theory which is beautifully put together as logical.

But you see you must remember, we're not there and its only good for a little perspective. As it is fused, what takes place in that kind of unity is the further development of one's Emotional body, wishing to become part of the totality of the universe and there is in that unit of man, that harmonious man, developed the wish to become part of God. This is the Cosmic Consciousness that is after Self Consciousness has been reached. So you see, when I talk about 'I' it is something entirely separate from anything that exists within and that only the quality of 'I' can be compared to that extreme high quality of **Magnetic Center**.

But ( - - - ) constantly my wish to grow, the development of a mind gradually changing to Consciousness, a gradual change from the ordinary wishes of the body to the Will of man as an Individual, that all of that leading

towards the true functions of ‘I’and that that what I wish with my periphery - superficial life - essential - that what I consider for myself more important - and Essential Essence, touching **Magnetic Center** - all of that now starts to belong together and there is ultimately no separation anymore. When the fusion has taken place between the three bodies ‘I’ becomes for me, in that concept, God. And you might say that that what I am - God comes and becomes me. It’s again the same question. Whenever there is Eternity, what difference does it make where it came from, provided the divisions between the parts of Eternity have been abolished. In a point you will never see where it came from but you will know from a point the direction in which it can move.

**M1361**

Well, I think in general, humanity as a whole is here on Earth in order to maintain the place of Earth where it is and that, according to the allegory of Gurdjieff, that when the Moon was split off and Anulios as part of the Earth, as a result of a certain catastrophe, simply meant that for man, when he was born, he then in a certain, what is called for him, a Transapalnian Perturbation, he loses something of himself and becomes then as manifestation, as if it is a reflection of his consciousness. This is the idea of Earth, that together with this, something was split off in the form of the Moon and Anulios which retains in man that what he is as manifestation, and that what becomes for him gradually his Essential Essence which in the terminology of Gurdjieff is his **Magnetic Center**. So that actually the reason why man wishes to create an 'I' comes from the fact that he realizes at certain times that Life in him is of value which has to be maintained, and he calls that his **Magnetic Center**.

For that reason it's magnetic, that because of Life, it wishes to be united again with the totality of Life existing. And that only temporarily he happens to have this Life in him and is represented as a human being. And that therefore the desire on the part of **Magnetic Center** to become free, it is, as if it is in prison, and then wants to create a little helper outside in the form of the little 'I', so that the door always was open.

You see the Moon has that function. But the Moon remains reflected light. So the problem for man is to see that what was his manifestation physically, which for him in ordinary unconscious state is the prime source of his movements, that is he considers that the positive element, and that what is his intellect is negative. There's a change of heart on the part of man when he works; it's a transformation of that what is now positive becoming negative; that is his body being positive becomes negative; that his mind which is negative becomes positive, and that then man as such, being Conscious has a proper relationship between that what is his mind, his Consciousness, his Conscience, and his body. And his body then becomes nothing else but the servant, in what you might say, in the service of 'I': to execute that what is required in accordance with the law of Consciousness, and the law of Conscience, not with the law of body.

**M1400**

You remember this is the month of May. It's the fifth month of this year. And we had five strivings. And for this month it is the last - number five. I've explained as we went along what is meant by one, two, three and four. And I want to say something about number five. Number five is really very far away. It is an aim towards which you strive and which you must see as something that ought to come and ought to be possible for yourself. One, two and three, I've said before, belong to this world. Four and five have a different accent. They belong more and more to a person who becomes Conscious, which is number four, and a person who becomes Conscientious, which belongs to number five. Both four and five have a very definite characteristic with an emphasis on His Endlessness. So it is away from this Earth. It is away from us as a body. It's away from one's personality. It emphasizes that what is the reality of oneself in the form of **Magnetic Center**, or that what belongs, you might say, to the relationship of a man towards God if God is his father and he is God's child.

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A person has to learn to find something that becomes his guide. And this guide will have the responsibility, that is, a certain judgment about the behavior form of one's personality, so that the judgment gradually is not located anymore in his ordinary brain. And one starts by saying: How would God do or what would He do if He were here? You remember? If Christ came to Chicago, what would Jesus do? It's an old book at the time when I was young, and it dates me. It was really quite in vogue. The question is, if I know that at a certain time I can be sure to be guided, I will do anything waiting for the guidance to appear. And if it doesn't appear, I will continue to do the way I'm doing. The guidance is made up between my little 'I' and my **Magnetic Center**, on the way meeting each other. And when they meet, they meet in Conscience. And I simply endow that Conscience with a knowledge or an understanding of myself which will, at the proper time, tell me what is right and wrong from the standpoint of Objectivity.

**M1435**

If you could see yourself how in an unconscious state you are being used, that you have nothing to say really, that you are influenced by all the conditions of your life and that you can allow it, of course, because you don't know any better, and that you are propelled many times by the tendencies of yourself and that at times you cannot get out of it and you create, because of that, such terrible conditions for yourself, that afterwards you say, how in God's name could I have been like this, why should I behave like that, and still I see it. But when I see it as a common recurrence then I know what the value is and I say, all right, let that what has to be, be, but what I am, I am.

This is the difference in the determination, that I wish Kundabuffer to be replaced, that I do not wish to live any longer under conditions which govern me and that I want to get out of this state of a slave. Of course for that, prayer helps but what really will give me the impetus, is the realization of how terribly bound I am, and that that what is my Life being poured in this form without my knowledge, and also I would say, without my wish, and that sometimes I even don't know how it happened that I happen to be here, and that even in wishing to accept it I have to accept all the terrible conditions of myself, and the rest of my life and my Earth with which I have to deal. And I can say it's unjust. Is there a God actually directing this? And I can pray to be free but what do I pray for - for that what I am, to become free and therefore I first must know what it is to live essentially, away from the manifestations and to see what is really causing this sand to flow, what is it that is the law for me, the fundamental law, the law that is my Chief Feature of myself, directing me in all kinds of conditions, always in the same way, because I always react in the same way to such conditions, and it becomes the center of my life. And when I once know, I see that is my life. And that is the bondage, and that is what has to be used to become free.

Exactly that what are the manifestations of myself are the kinds of things as opportunities which I must use. Then I eat my sin. Then I will be free, when I, you might say, pray for that. But what does it really mean when I am by myself and I sit, I look at my life, I see what is happening, I look at others, I see what is happening with them, I see tendencies, I see my own, I see my character, I see what I try, how idiotic, stupid, nonsensical, time-wasting, and I see this and I come closer and closer to that what I really am and I disappear from that surface and I don't see so much any more about the way I manifest because it's really of no interest. I have something else I wish, that is, I want to go inside to discover the treasure, the treasure of mine that I call my own, my Life for which I wish now, when I enter that somehow or other I have the

key to the door to go to the Essential Essence of myself, my inner chamber, sometimes I say, God is there waiting. It is probably better to say my **Magnetic Center**. I can more or less define that - God not so much.

With my mind I can conceive of a moment in time. I can conceive of Infinity existing in all forms and outside of forms. I can conceive of what I called in Boston the three omnis: omniscience, omnipotence, — why should I wish to say it. Why should I not stop before. Why should I not leave it, saying that it is not for me. Why do I wish omnipresence. Why do I wish to be everywhere and always. What is it in me that makes me in that sense wishing to be like God and knowing that I am not at all that, and still wishing that I could be. This is what drives me. This is what keeps me going. This is what gives me the possibility of a solution because I can believe in that as having a chance for myself then, in this, I call it **Magnetic Center**, that what is without dimension, indicating the freedom from time, space, every form, hoping that someday the experience of the realization of that existing within, that it is possible to open the door to that and then to start to fill my emptiness of the last triangle of all my lives with that what solely belongs to the triunity of the existing all and everything.

I say you will not find it in a book. You will find it in your Life but only when you have an 'I' to look and the 'I' has to be made. Have a good week.

**M1436**

And you see, therefore, this question of being here at the Barn relates itself completely to the necessity of extracting from ordinary life whatever you can. And it would be utterly idiotic to have a school separated from ordinary life. Because you need it. You need all the impressions you can get. You have to become a man of the world in order to become a man of the Moment. In order to find yourself, you have to reduce the world as it is, to that what becomes your own world in the very possible center of your own gravity. I do not know if you understand the word **Magnetic Center**, and why the word magnetic is being used. Because very often we say, "Magnetism is what we know of a magnet attracting certain things." There are quite a number of different forms of magnetism. And one is exactly that it is separated from, and not attracted to anything else. It is diamagnetism, which is quite different from so-called paramagnetism.

And the reason why Gurdjieff probably selected this word **Magnetic Center** is that that what is within ( - - - ) should remain untouched. That it cannot be reached and one has to protect it and it becomes for one exactly that which opposes every kind of an influence. And that one first has to come to the realization of what actually is within oneself before you dare to put it into practice in ordinary life or any other condition that you might find yourself in. And in order to reach that what is the center of your existence, you have to go through all the different layers of your own personality, until finally you will discover it. And the more you have seen of the world, and the more you have valuated it, and placed it at the proper relationship regarding yourself, and that the measurement should be what it is for you, and what the value is for you, that you then once and for all, and perhaps, once forever will know what is right for you, and then you have an aim to know that you want to go in that direction, and that you will not fail.

You will not fail yourself, and you will not be afraid of losing that what always has helped you to maintain yourself. This is really the big problem also here. You come and you Work for a day. You expose yourself to a variety of different kinds of things and experiences with different people and you Work and you perspire and you get tired, and maybe it is very good that you have that as different, but tomorrow and the day after - again - ordinary relations in ordinary life, professionally being subject to whoever tells you what is what, and you have to do it, and you don't like it, and you have to earn money, and you don't like it, and you would like to sit and read, and you cannot read because something else has to be done. Where is then that kind of ambition that you might have today of wanting to become a man? You will

only become a man in this world first, and to adjust yourself to it, and not to run away from it. And that the only encouragement you can get from a day like this is to face the world as it is, and as you present yourself to the world, and the world presents itself to you.

This is what we need. This kind of strength. This kind of self-knowledge. This kind of knowing that one must exist and that there is no use trying to get around it or away from it, or as I say, to run away from this condition. That you will have to face it. You have to be in this life, whatever you now must be. Whatever there is that is required for you to take on the very definite responsibility, even if you don't understand why you should become responsible for Life in you, and the realization that Earth has something to say, the same way as your body has something to say to you. And that there is too much of that kind of Earth. Too much of the law of gravity. Too much of your body. Too much of the wishes by itself without having a judgement, not even in your mind. And no intuition. Not enough of it to know definitely what is right and what is wrong.

You will get it in ordinary life. You will get it by trying to Wake up to conditions as they are. You will get it by seeing yourself in a variety of different relationships with other people. You must not withdraw from them. You have to see much more that, just your presence. You have to see what can hurt you. You have to find out why it hurts you. What it is that is being hurt that you consider so precious. And all the time within yourself, you remain you, whatever you are - untouchable. Not by anyone. Not by your best friend. Only to be touched by the voice of God. This is your private relationship that you have to encourage, in which many times you have to live, and which you can find yourself, when you withdraw from the world, and you live in the Holy of the Holiest of yourself, in which time has nothing to say anymore, because ( - - - ) when you come from the surface of yourself to that what you really are.

The emphasis of Work here is still on the outside world. Whatever we do, whatever we learn. Whatever inspiration you get from here, whatever you think you ought to do, you do it of course for yourself, but you do it, in order to equip yourself in life and to get through with it as soon as you can. Life has a meaning and life has information to give. A man is a man when he tries to condense that information in the shortest possible time, so that he then could become free, even on Earth. And that the sole reason for Work is to give you a catalyzer, to be able to understand life as it is now being lived in this time element, that we consider in relation to the Sun, and the Earth going around the Sun in one year or twelve months. So that we could even become free

from that, and that a shorter time could condense the information that is needed for us to be digested within us, and that with that, this time length, if it only could be shortened, would give you the possibility of a payment in a different kind of form of time, as it were, or rather, a different kind of point in which you can satisfy the demands of nature, and at the same time, satisfy that what is the inner wish of growth and to be free from this Earth as soon as you possibly can pay your debt.

Don't loiter. Don't believe that it will come. Don't lose yourself too much in directions where you will not find that kind of an answer. When I say, "We're open to a variety of different things," it simply means we are open, and be honest, and when it comes to the end, finish and throw it away. Don't keep on harping on the same kind of a thing because it happens to be the religion of your father and mother. Don't think that you have to adhere to it because someone else tells you in a newspaper or writes an article of how important this is and that is. You have to have judgement, you have to know what is right. You have to see what the world can give you, and what perhaps can be taken by you, and you select after all - with the help of that what is within you, and that what is - I call it "untouchable" - that if you could, in your attitude towards a variety of things you have to meet, meet them on the basis of ninety-nine percent outside world, but one percent reality, and that then your behavior also will be tinted by that what is ninety-nine percent superficial existence, and start with one percent of an introduction that I've called every once in a while, "The elixir of your life." Naturally you would have to have certain conditions in which you dare.

What is this **Magnetic Center** of oneself? Ultimately you will see, it is your Chief Feature. It is really then what motivates you in all things. And why it is so difficult actually to find it, is because it is untouchable. You protect it. You don't want to face that kind of an issue. You're afraid of it. Because it might tell you something. And then, you would have to do it, because your Conscience would demand it. This is the reason of postponement of getting to the end, because you don't know when the end is there, what will be required then at that time. That is why you don't wish to think about death. Because there is a point where you would have to face such issues. If you could make death your own, if you could place it constantly in front of you, and compare it with your life, and to say, "That what I see as death is now my life, and that that what I now take for myself, that I want to live with is exactly because I absorb life within myself."

That is, whenever I see that what is my **Magnetic Center** refuses to be recognized by another part of myself, that I point, in order to resolve that

what prevents me from going more and more to the core of my being, and that regardless of what will come, that I am willing to lose my life, to find, of course to find, because I will never be lost. Never. This question of the indestructibility of oneself, of that what is this kind of a form in which, simply is a form only, and what is reality, it is reality forever and ever. And if one, throughout one's life, in the various manifestations of oneself, and in the manifestations of others, constantly can see in the midst of the world, that what is the reality beyond, or in, or around, or part of it, or the totality of everything existing as is, and the acceptance of that, that would give us freedom.

What you should get from a weekend here is exactly that possibility. Now you face the world again, but differently. You put yourself now in the place of where you were day before yesterday, at the end of a week. And tomorrow, you are now a changed person, if you wish. Because there is no question about it in my mind, that if actually you wished, you could be different. But for that you have to have no fear. And we all the time are afraid of the unforeseen. Of the unknown. Of that what is always hidden. A day like today can give you adventure, and it can give you a spirit, if you want to. It will give you a thirst which is not to be quenched until you have found the blessing.

I hope it continues. I hope that life, and growth, exposing yourself to a variety of different conditions will not make you afraid, will not make you turn away. There is nothing special in coming to the Barn. There is nothing special that you can expect from being here. It will help your life. It will help your desire to Work. Because that comes from something within you. Don't think for a moment that you have to confess Gurdjieff all the time, day after day. Don't think that it would be impossible for you to stay away for ten years. Not to appear in any meetings. To throw *All and Everything* for a little while behind the closet so that you wouldn't see it. And to live in this life. And to see then, if you wish to test yourself, how much of this kind of a solution still remains.

And if then after some time you would come to the conclusion that something must be done with your life, because Mother Nature is not doing it, and then you will take your fate in your own hands, and you remember. Maybe, Objective. Maybe, a means. Freedom from yourself means freedom from your thoughts and feelings. It means the realization of the existence of yourself even as a body (s - - - ) and reduced to practically nothing, and keeping such simplicity, and such a low level of relaxation, of draining, of being just enough, and then, to use that. And then build it with whatever you

think, in accordance with your own measurement, what is right for you, to what extent you have a chance of actually determining what in your case is the right kind of a good, and what you wish to eat.

**M1471**

Life continues to exist in the cells of my body even if they are renewed every seven years, and that ultimately at the moment of death, that what remains are dead cells and matter that is my body now, which is not alive anymore. And that death really is not a question of not having Life; it simply means that Life does not have the form anymore, simply because the form probably has worn out; or maybe it got sick; or it was not taken care of; or it was destroyed by ordinary processes of Earth—gravitational attraction, or even psychological gravitation.

Whatever it is, that means a destruction of a change of form into another form so that then that new form is not suitable anymore to contain Life, all of that you might say is a material question, but it has nothing to do with myself as I am as Life in this body when I could become free from it, then that what is Life is the essence of myself. Sometimes we make a distinction between that what is 'Essential Essence,' or sometimes 'quintessence'—five-times distilled essence. Perhaps it is better to say that after some time, by constantly distilling and by constantly again collecting, that then that what is finally left is the gold elixir of my existence, and that my interest is primarily to find out how many levels of distillation I have to go through in order to come to the greatest purity, constantly changing the form into new forms of less and less density until finally that what is the ultimate density in a unity of three becomes One and then is Infinity.

I don't want to go into any kind of philosophy of that kind, but it is quite obvious that there is a central point in one's life—in one's body, in oneself—and that this is really where the concentration of the life force started originally as a cell and from where it started to develop and multiply. But that what remained was, you might say, 'given' by God to one to become a Man on Earth. This we call a **Magnetic Center** in Man, and it is really in search of trying to find out what is the reality for myself that I would like to dig down deeper and deeper into and through the different layers of my personality—my culture, my civilization, my forms of behavior, the layers of that what is learning, the layers of all the different forms of education—until I finally reach that what is Essential Essence. It is the holy of the holiest within the temple of myself, and it is really *that* that I'm after, because that is where there might be a possibility, if I'm sensitive enough, that the voice of God could be heard.

And again, I say these kinds of ideas about Objectivity cannot be taken in by anyone unless he becomes deeply religious. Because that what is

important for himself in his life is really to be able—the ability to set his life free—to be afterwards, maybe in Infinity, to be united with the totality of God as whatever concept one makes of that, limited as it must be by the mind and the feeling which we at the present time possess. But that it is necessary for Man in his possible evolution finally to reach a state which he then, again from the standpoint of Earth, would call 'Godlike' so that he then answers to that what he really is as a Man, made in the image of God—if I understand God to be God and not an improved version of a Man.

So you see, this whole question of limitless—of being free from space, being free from any form of dimension, being free from time, being free from all forms—is the reality of oneself; and that therefore the question of Objectivity is so obviously logical, that the only way I can reach freedom is by means of a path that leads to an Objective possibility of Being. The question of an Objective state of Man when he is Self Conscious, is not anymore that he has to use forms—either of his physical body, that he doesn't have to use even his talking machine and that he doesn't have to use his brains particularly, than only if that what he is on a new level of Being and definitely being affected by his emotional state of a relationship towards his own Infinity—that then as Man is behaving on Earth he would be, from an emotional standpoint after he has reached freedom from his physical body, be ready to enter into a new realm of his own Consciousness in the form of his Soul.

This, for Man, is the range of his Self Consciousness. And we don't talk about Cosmic Consciousness because it is quite useless. I'm interested in finding out what I am now. I'm interested to find out how I can set free what at the present time is being bound. I'm interested in finding out to what extent my subjectivity prevents me. I'm interested to find out the real truth about myself, because I know that truth will make me free. And for the reason that I wish to be free, is simply that I have taken the responsibility on myself to continue with my life the way it is now in this body as it is and the acceptance the way it is; gradually by understanding that what is, and becoming Objective to it, that then when a little 'I' can start to function in an Objective sense, as if it is away from me, and looks at me—that is, Observes me in a certain Objective manner and collects facts—that then this little 'I', being part of me because, after all, it was created, that that what is creating a little 'I' comes from the voice of my **Magnetic Center**. And it wishes, when this **Magnetic Center** is imprisoned, to have someone outside to help in order to open the doors so that the little **Magnetic Center** can come out and then be free, almost I would say, become 'joyous' in the freedom which is then given to it. That in this direction, that what is wishing now to be set free creates, as

an ordinary wish or a purified wish or a subjective state, a condition in which the little 'I' could start to function Objectively and thereby, constantly Working on oneself in the accumulation of facts which are truthful, this little 'I' will grow out into an entity, and then remembering how it happened to be created, will remember me as an unconscious Being.

This we call 'Benevolence.' There is an emotional quality in the little 'I'. It is not only Consciousness. The emotional quality of an 'I' is the beginning of one's Conscience. And that therefore when 'I' starts to grow in the accumulation of facts, together and parallel with it certain things take place in this formation of the 'I' as an Objective possibility, in the brain of Man, which can take place in certain sections of the brain which are still suitable for that purpose; that at the same time, by means of the thalamus there is a possibility of gradually forming certain substances which will help the formation of one's Conscience, and that the Conscience of Man gradually will be seated in his heart. And that for that reason, a result of that what takes place when one is Observant—that is, when the little 'I' is Observant of 'It'—that 'It' changes in physiological conditions and allows the solar plexus to move to the heart, and it means changing my feeling into emotion.

It is this Conscience that I become interested in even more than my Conscious state. I will deal with Consciousness later when it actually can grow out into a Soul body, but for a Man it is needed to first have an emotional state which will give him, in his Conscience, an ability to judge what is right and what is wrong, and his 'rightness' is determined by that what is useful for his growth in an evolutionary sense, and what is 'wrong' is any kind of an obstacle that will prevent it. But that his Consciousness will have to be sufficiently developed to give him light, and that the heat and the warmth will come from his Conscience, from his heart, so that if Man could have these two factors within himself, and functioning in homogeneousness —there is no dispute. Because we know unconsciously in Man there is constantly this conflict between the so-called 'mind' and his feeling, but in a Conscious Man there is no conflict between Consciousness and Conscience because both are developed at the same time with the same kind of matter.

When Consciousness and Conscience—when light and when heat or warmth exist—Man can act. He then will be a unit as far as his mental processes are concerned—they are not thoughts, they are then understanding —and that what takes place in his emotion is not any longer an ordinary feeling. It is a yielding to the possibility of further growth and a contact with His Endlessness as Man would like to believe, because such a line, which is

vertical, away from Earth, extends with his wish to Infinity—in reality it doesn't because it only reaches up to the Sun; it goes past the planetary state.

Man's emotional states are his planets, his Consciousness is his Sun, he himself is a solar system in which his body is the Earth. And for that reason the observation as Beelzebub explains it—with observing the Earth from Mars—is in a state of an emotion comparable to Mars looking at that what happens on Earth, which is the manifestation of one's body.

What ultimately can take place is, when there is the relationship between Consciousness and Conscience, is that Man then can have a Will acting as a result of the combination of that what he knows is right and for which he has the ability to do. That is, the energy which is gathered in his feeling center, now functioning as an emotion and situated in his heart—with that what has become, because of the Participation of the little 'I' with the functioning of 'It' as his body—the transformation of Man from personality to Individuality has taken place, and what Man originally had as an ordinary kind of a wish becomes his Will to execute, as a result of the unity between Consciousness and Conscience, that what is required for the body to do, becoming a servant ultimately to Consciousness in a relationship where his body becomes the negative quality concerning the positivity of his Consciousness.

Again, in the terminology of Gurdjieff, his emotional state becomes the 'neutralizing force.' All it means is that what is in between. Positive and negative cannot function than only by attacking each other; and then the strongest always wins, but it has no further possibility of going out of the state in which they are. It stays on that surface. The introduction of the neutralizing force simply means that that what I can receive, from either the negative or the positivity as a force, can be united within another force without connecting each other but affecting that what is the force in between. And that force in between becomes active when it receives, from the positivity or negativity, its energy and then converts it by means of this neutralization process into a new force which has a new direction, and this time the direction is upward, away from that what is Earth.

But again, this is too much philosophy and I don't want to talk about it. Man can become complete on Earth if he wishes hard enough, if he is willing to Work and if he is Working in the right way. Because all kind of nonsensical ideas are usually spread about concerning the ideas of Gurdjieff, and most of them are quite idiotic because they stay within the realm of one's own ordinary thought process, or even one's ordinary feeling. That what is exact language simply means that when I wish to Work, the little 'I' is Observing in

accordance with the three principles we have talked about. Now, what will one do? To find oneself as one is and to establish that fact, and to make sure that that what is a fact is always a fact and does not change.

When the accumulation of sufficient facts of that kind has been sufficient, one builds on top of that as a foundation. And the building means the formation of furthering that what is now feeling into an emotional state. As compared to the possibility of growth expressed in the form of an Octave, when there is a Do-Re-Mi, it is the beginning of that what is an emotional body, and that what is needed and what is at the present time potential is Sol-La-Si of that Octave. The Octave as expressed in the development of a physical body is Do, Re, Mi, Fa, Sol, La, Si. Si to Do means death for the physical body. Do-Re-Mi is the development from early stages of conception until birth. Fa means the introduction of air where the body is born and then starts to breathe on its own and then forms its own Sol, La. And Si is the state of preparation for dying. Sol and La in that Octave are ordinary functions of intellect and ordinary feeling. That what is Kesdjanian body is Do-Re-Mi; sometimes we call it Man Number Four and Man Number Five. That what is Soul for a Man is Do, Re, Mi, Fa, Sol, La, Si, Do; that what exists for Man at the present time is only Do.

One can say it this way: Mother Nature is only interested in Man as a transforming station for the maintenance of Earth where Earth happens to be in the scale of the cosmos—we call it a Cosmic Ray—and that what is Earth, with Organic Kingdom, happens to be in the scale also expressed as an Octave at the point Fa, that Earth as a whole belongs as a unit to that kind of a Cosmic scale and has, as a potentiality, a development to become a real planet. And for that reason Gurdjieff calls Earth ‘unfortunate’ because it has to ‘work,’ you might say, for a living, and as a result, each human being on Earth has to Work for a living because that what is the condition of Earth, where Earth is and what we call Mother Nature, is communicated to each person on Earth. And this is why we on Earth have such a difficult time.

But at the same time, this process which is now preventing us from further growing, because for Mother Earth, it is needed that Mankind exists as a transforming station of feeding certain conditions both of Earth—what we call the Moon, having split off from the Earth and Mankind being used as food for the Moon, but at the same time will also feed that what is on the other side of the Moon as the growing end, and it is called Anulios—and the process of Man in looking at the Moon within him, which are his manifestations, can clarify, because of Work on himself, becoming more and more transparent in the manifestations of himself so that when he then is

enabled, because of his changed state and his increased perceptive ability to look, as it were, 'through' the Moon, he will be able to recognize Anulios as the growing point of that kind of scale comparable to that what is the growing point in himself which is his **Magnetic Center**.

The reason why one wants to become Objective is simply that there is a reason then for wanting to continue to live. And to be able to develop that what Mother Nature at the present time does not give anymore—not being interested in 'losing humanity,' as it were—but whenever Man wishes to grow, Mother Nature has to acknowledge that there is something that is outside of Her domain and She will be unable to keep you.

**M1486**

Work has to do with your essence. it has to do with your Inner Life. It has to do with the question of how to make it grow. How to overcome the obstacles of ordinary life or how to place the events of ordinary life in relation to that what is Inner Life so that then Inner Life can continue to function. The problem is to make the manifestations of ordinary life as the periphery of your own living, transparent.

This is an influence from 'I' towards **Magnetic Center**. And the influence from **Magnetic Center** towards 'I' will make your manifestations translucent. And then it is a two way stream. Then your Inner Life can exist because it can be fed by God and it can be expressed because It can be fed from inside also by God. And that is why I feel it is so necessary that you are clear. So that, when the clarity is there, either an intellectual one or an emotional one, it does not matter at all, because both will give you a certain certainty within your mind and your heart, both at the same time.

When it is right, Work will affect both parts because in Work there is no division. When you Work well it is understood as an Objective something. There is no division anymore between what is now manifestation of oneself; that is the functioning of centers. They don't belong together but are held together in one skin of the physical body. But, if you let them, that is, if actually you could let your mind go wherever it wishes and your feeling go wherever that wishes to go, they would not stay together. I think a person would break up if they were free. What holds them together is their physical body and the physical body is held together because of the surrounding conditions. Many times ordinary people in ordinary life are held together because the outside world has something to say about it, and inside they are not strong enough even to wish to show that they want to explode.

So, if you have an attempt to Wake up, an attempt for Consciousness, it always is parallel with the attempt for Conscience and it comes from the same source of the **Magnetic Center**. The only thing is, that the **Magnetic Center**, I've said it before, of course, divides its energies. **Magnetic Center** is fed by sex energy. By that what enters from God, sometimes by means of certain exercises, to be mixed within oneself with that what is the highest quality of ones own energies and that when that energy is feeding, that what is produced is the two substances, Gurdjieff mentions them, Abrustdonis and Helkdonis.

They then go to that what is to be fed, that what is still to grow, that what is your Kesdjanian, that what is your Soul. That is where you get your

food. It comes from God via your **Magnetic Center** which is God, via that what is the highest form of your own energy, which is you of Earth, and then in connecting and combining and then again splitting off under the influence of 'I' into two parts not equal but two parts which are the same in principal, the same in quality, then connecting with that what needs growth starting a change in that with which it connects for the building of a Kesdjanian Emotional body and for the building of an Intellectual entity which later on we will call a Soul.

That is the process of man, and that is why I say when one talks about Work you talk about creation, you talk about, really, and when you feel it right, you talk about something that takes your breath away because instead of your breath your Conscience will help you. That is why they are so related. That is why when something sometimes affects you emotionally so much you cannot breathe anymore. That's quite right, because in the presence of that what is Conscience your breath belongs to Earth. In other words, your breathing is taken care of by a different kind of rhythm of your Conscience. The rhythm of your Conscience is established by the consideration of that what is good for you and what is right and that what is really evil for you and what is wrong. That is your Conscience but, you see, exactly the same as the 'I' has to be imagined outside of you so your Conscience has to be imagined outside of you in order to become really Objective about you, and that therefore, it cannot exist in the presence of your ordinary feeling, beautiful as they may be, because you cannot see straight. Only your Conscience will tell you, and your Conscience belongs to your Kesdjanian body when it starts to function independently of any form of physical manifestation.

That's why these problems are so beautiful when you actually can see what can be done with it because in it there is a possibility of an understanding. Why, in ordinary life, do I experience this and that and how must I place it now so that I don't lose sight of what I really wish, to grow for? That is the difficulty of it, because I know of myself at certain times. I call them good times, when I say, as if I want to walk with God through the Heavens. Then I hope that He will, that He will actually recognize me but He cannot recognize my body. That is my Consciousness and my Conscience and then He recognizes that what is the result of the two; the unity between the two which is my Work. God will only answer to my Work.

**M1500**

For the process of understanding myself, I need a lifetime. For the process of developing that what is needed for the continuation of my Life after the physical body dies, I will need a great deal of energy, and an understanding of my emotional states and nature. For the development of that what could ultimately become free from this Earth, and what I call a Soul, I will need a great deal of intellectual understanding, and not knowledge. For that what is for Man in this world, what is possible for him in his own little world, what is his aim for Man to become harmonious, simply continue up to the point where his Soul could continue that what is now taking place in his physical body with all the different attributes of feelings and thoughts.

But that what is needed for Man when he finally reaches that state of a Soul-existence is then to be united with that what is the totality of all Living - with Infinity - or to realize that there is only Light and no darkness. Or that His Endlessness in reality is Endless. And that the state which he wishes to call 'joy' becomes a state of Bliss in which there is no opposite. The aim of man is first this kind of Self-consciousness; and then after, as another layer closer to that what is Infinity as Sun Absolute to become - you might call it - Cosmic - 'Consciously cosmic' - which is an entirely different kind of a process because man then, at that point of his Soul being reached, has to be re-born again into a point of existence, beginning on the new level of development in a Cosmic sense.

But you see, all of this will lead to perspectives, to certain insights, to certain ways of finding out the depth of different experiences; and in particular to find out that what a man is in his Life only, as Life in all his cells, in that what is the center part of himself - and we call it **Magnetic Center** - as that what is the one and only response which man can hear, simply because his **Magnetic Center** is the representation of God in him, which was given at the moment of conception and which will again leave and be free to be placed in other forms when his physical body dies. Unless such a man knows how to hold on to that what is his Life as **Magnetic Center**, and then has created for himself a Kesdjanian body - that is, an Emotional body - which lives again for thousands of years, but dies also; until Man becomes harmonious, and then his Life is represented in his Soul and then is free from Earth.

**M1507**

The process of conception of one's 'I' is very interesting, because it must take place in my subjective state, because I have nothing else than only that what I am on Earth and I know it is unconscious. And I know it functions with my mind in a certain mental capacity, and my feelings, whatever there is that can vibrate in a certain rate of vibration, and of course that what is my body, which has a manifestation. And now, somehow or other, I wish to reach higher because there are concepts in my mind every once in a while and sometimes as an experience within myself, in my feeling which touches me so deeply that I call it an emotional - an emotional something - I cannot even say an experience. It is something that happens to me that gives me at a certain time emotionally, very definitely a knowledge of an existing of myself, not only on Earth, but in relation sometimes to that what I see of the Universe or in relation to that what I see as Life in a young child. Or in relation of sometimes what I see as wishing to create something out of this world.

And it's exactly these kind of things which can happen as man, that is, which are allowed by Mother Nature to exist, which indicates the willingness on the part of Mother Nature to let us go if there is a real desire for that kind of growth; and that Mother Nature will not hold us back when we, in our wish, are united in three Centers. You see, it is impossible for Mother Nature to keep us when we are unified, because then there is nothing that Mother Nature can attach to, anything that is a little bit different from the rest, because it is all one. When there are separate entities like the three Centers, Mother Nature holds us back by attaching to one or the other, mostly the physical center. But when there is a unity in man, there is no possibility of getting hold because the unity indicates a sphere. Or the unity indicates an entity which is not any longer the component parts. And this is the wonderful thing: that during a man's lifetime he has chances of seeing what might become of him, or what might be for him an aim, or at least what he can consider at the present time a potentiality. And then he has within him a hope that such potentialities can actually come into existence.

There are two ways by which one knows this. One is by means of a certain mental function which every once in a while can happen, partly, one says, 'accidentally,' and partly perhaps by an influence from forces that are higher than we are. It may be created at times because of certain conditions which are also accidentally created on Earth, in which man at a certain time finds himself and becomes subject to such influences, which then at that time give him an insight into a possibility of freedom. This is what Gurdjieff calls,

'the lights of Karatas.' Karatas in the book is a state of freedom. And it is there that Beelzebub and Hassein go to, returning after their Work - after Beelzebub's Work, what he had to do in order to overcome what had been done wrong, also because of himself interfering prematurely with the affairs of the Universe.

And the second point: within oneself is that what is free already from all dimensional and subjective qualities; that we call **Magnetic Center**. And it is now these kind of flashes of insight of Karatas and that what is **Magnetic Center** which are for a man in an unconscious state, forms of life where he is then at that moment of experiencing them, free from form. When these moments, because they are Moments because they are free from time, when they happen to a man and they happen sufficiently, these two, you might say, 'cohabit.' There is a Moment in which they happen to know of each other. And they create in a person a certain conception which afterwards will become one's 'I.' The period of gestation in a man for these kind of concepts that are constantly created within him and which constantly try to join, to become strong enough to be born, are a result of a man living in this world and suffering and having to go through such experiences which even from an ordinary standpoint are unusual. And this of course we call the opportunities gradually to come in contact with that what he is seeking for, and during that period, one can consider it a very useful experience, finally to have something become conceived of sufficient force to wish to be born.

The birth of that concept going over then into the possibility of a reality of 'I' is the first time when I wish to Work on myself. When I start with this wish now, that I say, 'I must do something about myself,' and whatever there is now conceived, and whatever there is as a certain clarity of knowing what to do about it, all of that during the process of conception and the process of gestation, amounts to the same thing as the preparation of a soil in which this kind of seed can start to grow. And the need - that is, the necessity for making it grow - is at that moment, that when the seed wishes to have Life, to come, as it were, above Earth, that then it dies to all its old forms of existence. This is the need whenever I now create an 'I' as a new something in which all forms of that what is subjective are destroyed, and because of that, the 'I' becomes Objective.

This is really the process of such birth, at which then, the plant pushes through the Earth. This also is symbolic because the Earth is the body. That what then pushes its life through the Earth, through sometimes many difficulties,because the Earth is hard or clay or rocky or almost impenetrable or sometimes objectionable or sometimes made of sand, which when it tries

to push through, again fills in and in, or it may be too rainy or too muddy or whatever the conditions may be. That Moment when it goes over and breaks through the soil, that is the moment when the plant starts to breathe. It is the moment in which a child is born and is free from the mother and starts to breathe on its own. And it is that moment when one wishes to Work that then something is born, still having all the different things like Earth attached to it, which will make the little 'I' not at all entirely Objective to start with, like a child still has to be washed and prepared before it even can start to breathe; and as long as it is still connected with the mother and the umbilical cord still exists, there is still that kind of motherly influence on the child.

In exactly the same way, when I try to conceive and then be born, or have born an 'I' for me, in that beginning there is a great deal of my subjectivity and this, I simply say, 'as if it is objective,' and it is not as yet completely free; but the process of growth, when this 'I' starts to breathe, the breathing of 'I' is the Observation process. When an 'I' observes - and this is what I wish it, this 'I' to do, because for that reason I create it. I want this 'I' to become for me something that is useful and I hope - almost as if it is a child of mine, I will say, 'You grow up so that when your father is old, you can take care of him.' I wish this 'I' to grow, and I give him - this 'I' - a chance to breathe by giving him material and wish as energy to continue to exist so that the process of breathing can be the registration of the facts of my existence.

That is how it is related. And you have to understand now that that what we call 'Work on oneself' is Work by 'I' on myself as I am. And it is not the other way. And it is not a continuation of that what I am already as myself continuing to think - even if I think about Work - but it is absolutely necessary that there is an 'I'; that means something of a plant has to be above the Earth; and then there are two things: the Earth and the plant. And so there must be 'I' and "It", separated from each other, but in relation to each other because one, being created by the other, becomes then dependent on the first one by the continuation of a wish in feeding it, so that the 'I' as it is small can continue to breathe.

When it keeps on breathing, when it is fed, it means that I wish now this moment of Awareness to continue. To the continuation of inhalation and exhalation is the constant attention I pay to the state of Awareness, to extend it and perhaps relax and extend it and perhaps relax so that in the beginning the state of Awakening is like a wavy line up and down, up and down, deep and not so deep, superficial and again intense. It is not as yet a smooth line and smooth sailing. It is something that, because of my wish to feed it, is not

always fed in the same - I call it homogeneous way, but it is being fed when it is kept alive, even sometimes - and this is very difficult to understand - by artificial breathing. Sometimes it is necessary to wish to maintain the 'I' at all costs, and the artificial breathing is that what is my body, my manifestations, my wishes, my thoughts - all of it - trying to pour into this 'I' some kind of substance in order to keep it alive.

This is a terrible state sometimes of man: when he is in that kind of a suffering that he wishes to continue with his 'I' and all his life is against it. And then that what is in his life, mostly the suffering, sometimes feeling sorry for oneself, can then at a certain moment be turned into the direction of 'I' and give it breath in order to continue to live. Then such a man and his 'I' are saved.

The separation between 'I' and 'It' has to be stronger all the time. As 'I' grows, it grows up into an entity with definite qualities. In the embryo of the 'I' are many possibilities. They are like chromosomes. They come, of course, from a mental functioning as a result of the flashes in one's mind of the recognition of Karatas, and they come also from **Magnetic Center** as a result of that what is in my Emotional state, the realization of my existence. And because of this, I say, those are chromosomes that come into the conception and come into the birth and are in the embryo. And when they start to grow out, that what is 'I' becomes an entity.

If I can compare sometimes God with a person I know sitting on a chair or a throne, and I personify God and I know well enough it is not right because that could not be God, but I bring it down to my level of thought so that at least I have something that I almost could touch or in any event I could worship because it has a form that I can recognize. I do exactly the same when I say, 'I' in the image of God now grows, and becoming an entity, I endow it further with qualities that are familiar to me. And I say, 'It is like a person.' I know it isn't - and I'm not degrading it by comparing it temporarily as if it is - and it has that kind of a form because I don't know what that form might be, although I have a certain feeling about it. I hope that I don't do damage to 'I' by temporarily, for my own sake - you might say almost - 'to make it closer to me,' so that I actually can take care of it. I give it then a certain form in order for that to grow well; by the form I protect it.

And I wish this 'I' to grow up with qualities which I now think are needed for a Conscious and a Conscientious man. In the first place, having already the ability of observing and registration of Objective facts, this time of course about myself, I now give it another quality coming from the

chromosomes of my **Magnetic Center**, which is a quality of an emotional kind. Having in mind the wish, I call it "Benevolence" on the part of the 'I', but the benevolence is very definitely directed towards that what this little 'I' calls its creator, which is the **Magnetic Center** in a man when he wishes to create his 'I'. And the benevolence then stretches out towards wishing - again I use forms which are familiar to us - stretches out its hands towards that what is **Magnetic Center** and wishes to unite with that, or to assure **Magnetic Center** that it will be set free.

This process, when 'I' has grown up enough - I say when it is mature, when it is able to do - the first deed of an 'I' is to return to 'It'. That is the good deed of 'I'. That is the need of 'I' to make sure that 'I''s life was justified. And it is guided then towards the center of man as he is. This guiding towards the **Magnetic Center** is the starting point of the road of 'I' when 'I' wishes to participate in the unconscious state of myself. I would almost say it is at that point that real Work starts. Real Work is quite a different thing from the accumulation of Objective data, even if they are through an Observation process and through Impartiality and through the Simultaneity process. All it gives me is, of course, facts which have made 'I' grow. But the function of 'I' is to return to the home of his creator. And that that what made the wish originally within me is Life in my **Magnetic Center** wishing to be set free.

And then like Parsifal, the 'I' returns and comes in search of the Holy Grail and wishes to uncover that what is this kind of a treasure within oneself in order to be united with it; and on its way towards that what is the Reality of myself, it starts to sing. This is the beginning of the joy in one's Life when one knows that 'I' is there and is willing and is on the road to help. It is as if then in this 'I', there is a reflex in sound from that what comes from the Universe, and the understanding of that what is an intellectual management of the totality of all things existing, now in oneself taking on the form of an Emotional state, and in this particular attempt the joy and the wish and the real wish to overcome this almost, I would say - cry - of wishing to set **Magnetic Center** free; that it is as if I say, 'Here I come. I will save you because I know what is involved. And I will fulfill in doing that, that what is my own responsibility.

The reaching of what is within one as a reality by 'I' is a tremendous experience, because that experience determines the commitment of oneself towards the Life of Objectivity. From that time on, subjectivity becomes nothing else but the form in which Life is living, has lived, and will be set free from. The moment of that unity, this joining, indicates because of the

relationship towards one's mind, the insight of that what takes place in a man of where his place is in the totality of the Universe - perhaps in relation to the Earth and the Planets and the Sun first, but afterwards understanding the different layers and levels of Being and understanding the relationships of different forms of Life together; and then starting to find out how all such things are organized and how he himself is part of that organization and what he has to do then is again and again to remember what he is, where he came from, where he now wishes to go; and then knowing the aim and the meaning of his existence, he will set out with having **Magnetic Center** set free to become for the rest of the personality the image and the example of what has to be followed. This joining - not authorship - this joining of these two, creating in one the desire of wishing to submit, of yielding to that what is a higher force, will then enable a man to change himself.

And it is at that point really that one repeats the attitude of criticalness towards oneself, but this time having knowledge which is much more complete, and, also I say, the joy of living, of wishing to continue with that kind of Work, and the possibility of having a Will to execute it. Then that what is a Reality in Consciousness as represented by 'I' and that what is a Reality of Conscience as represented by **Magnetic Center**, then again in the joining, creates for a man the field of operation in this Life, not when he dies. We are talking about earthly living. We are talking about the realization on Earth of that what is Heaven, and to bring down to Earth the conditions of Heaven which are represented in our limited viewpoint as Consciousness, Conscience and Will, and an 'I' in which that what is Consciousness is able to command the services of that what is body and in which Conscience remains the link as a new form of growth representing an umbilical cord towards the next level.

But I say it has to be possible to do this on Earth, because the whole configuration and the description of all this is with earthly terms. It is not that what will take place in such terms at the next level after death or at the solar level of one's Soul. It will take place and in principle it is exactly alike. But the words are different because the words do not exist as words. There is a communication of an exchange, but the language for that is extremely difficult to find on Earth, and for that reason we have to learn on Earth first to learn this language here in order to pay Mother Nature in this language because that is what She understands. She doesn't understand primarily an emotional language, and Mother Earth does not understand the language of the SouL. So for that reason, Gurdjieff talks about Harmonious Man, wishing to indicate by that that whatever his Life may be and whatever way he will start and from where he will start, he will have to utilize that what is available

to him and that what he then can understand of this necessity of the introduction of a mutation process which is Objectivity; that he then must realize that he must do away with all the different forms of his ordinary existence and only utilize them for the purpose of extracting from them that what is energy and material which is useful for the next step.

And this is extremely difficult because when one starts to think, it is so marvelous to continue to think and one wants to add more and more to the knowledge of oneself and one is many times on the wrong road because that is exactly where one makes a mistake. And for that reason one has to be warned. 'Look out. You are going over from Awareness into alertness, and don't let it fool you even if it is agreeable and enjoyable.' That is why one has to stop time after time to come to oneself and to reiterate to oneself what is Work and to justify the activity one is in when it is supposed to be Awareness and to judge honestly and seriously about the state in which one is, and no mistake about it. To know that that what is Awareness in one's mind and that what is intuition of that Emotional kind impartially received as an emotion, that that is a taste of Being. One must know that that what takes place in the mind when 'I' is there and starts to develop because the 'as-if outside' or the 'as-if' - as yet not objective enough - of course, becomes within oneself part of oneself in exactly the same way as the flashes and indication of Karatas are part of my ordinary mind.

So there is not that kind of a separation that I say, 'It is outside of me.' But it is a function which is differently functioning within this body the same way as the **Magnetic Center** is a functioning as an entity within my body, not outside. If there were not that kind of a contact, the direct influence of that what is 'I' and that what is **Magnetic Center** now functioning as the guiding signs, that what is needed as forms of energy, giving an example for how to manifest - a result of the kind of criticism which I now have digested by means of my mind in lighting it up and giving it the place where it's supposed to be. That is, the actuality of its value. And comparing it with that what I know within myself as axiomatic truth in my Conscience; then knowing because I can see, and knowing that what I see is correctly judged, then I wish to do, and in doing, I become a man.

I hammer a little bit on that because all the time the mistake is made that you take your little mind and your little feeling and you continue with it, and it is so marvelous because it looks as if it is Work. And every time when I hear certain questions answered, the emphasis is not all the time on that what is needed to be reminded of. 'Wait a minute, where were you? Was there at that time an Awareness? And were you actually Aware of something existing -

I call it now - 'out of this world'? And you can call it 'I' or you can call it God. Was it actually as if that kind of an experience gave you, at that time, the realization that you were - to say it religiously - a child of God? Because if you're a child, then there must be a father.' And that is Work - this checking-up.

Work sometimes is the impulse, the wish to Wake up, but that must be followed by a checking up with my state. And did I actually reach what I set out - that I wished a state of being Awake in which there was light from my Consciousness, in which there was heat - warmth - or sometimes joy from my Conscience, in which there was a desire - to attack mountains? Because this wish of Life when it once comes out in that kind of a form, gives one such desire so that nothing is too much for one, and that everything that seems unsurmountable, of course, can be overcome; that nothing that one faces is in the way. Because the aim where one wishes to go is away from Earth, and all these little things of Earth and all the different things of oneself and all the petty nonsense that I'm interested in doesn't really count at all, when I come once to the point of knowing where I belong. I know I consider this Life as something that has to be gone through, and the sooner I pay with it or be done with it, and I pay in whatever is needed and whatever is required, I pay gladly. I will even pay interest to Mother Nature. Because who can hold me when I honestly wish?

Sometimes you may not have that. And sometimes you may be a little bit down. And sometimes you may have questions that bother you too much. And sometimes you do not know the way out. And whenever this happens at a group and that there are certain statements that perhaps you cannot take because they are a little bit too colored one way or the other, or maybe a little too vague or sometimes a little too intellectual or a little too dry, not supplying you with what you wish, you then come to yourself and look within for yourself: what is there in you alive? And you do this in a group. And you might say you renovate yourself. You take, as it were, a different look. And don't be bothered too much by what other people do or what they have said or their particular manifestations, which don't seem to you to be right because you don't know what your own are; and maybe they are not right in the eyes of someone else.

How can one actually derive from a group the greatest benefit? There have to be times during a meeting that you are straining yourself too much. There are times that you are too concentrated. There are times that you are too tense, that during a meeting, particularly when you are quite interested, you use up a tremendous amount of energy, or also when there is something that is

being discussed and it bores you, also that requires energy. During a meeting you have to learn how to renovate, how to make yourself many times in a state of renaissance, of again being born, again coming to yourself, again relaxing, and again starting, and all the time knowing you do it for yourself; and that you don't lose energy in judgment of other people. The benevolence of 'I' can become apparent in that what you are towards others. And you must always remember this.

**M1509**

But when a man Works, and then he opens himself up to the possibility of an awareness, his awareness makes him realize that such potentialities exist, and with his faith he knows that they can develop. Now you see, that what man is essentially in three centers becomes now man essentially in one place. And the recognition of one's **Magnetic Center** as a possibility of using that form of Life for the furthering of the growth of an Emotional or Soul body. I've said before, once in a while, that **Magnetic Center** then splits off into two parts. In reality that what is life for me as expressed in sex energy which is the highest form of life within my body, then splits as this magnetic quality of that highest form of life, into two parts, and I call them energy forms because they have the ability to become a force. And then that force, when it becomes apparent, as a result of my will, will make the energy available for the further growth of either Kesdjan or Soul, or in the beginning for Conscience and Consciousness.

**M1523**

So the manifestations are just a little replica, not very much of value. They belong to you, it is you, but it is only a manifestation—only. That what is really the essential part of your life is not there. It comes from another place. It comes from something that was put in you at the time you were conceived, and then what grew out and became manifestations only. What was really there in the beginning was your Life, and for some reason or other, because it was put in that form, it got your name, and what it was before, one doesn't know.

And this is the search. What is my Life? How do I place it? What do I do with it? Or, where does it go in all the different little cells which are called alive, of course, because they happen to move, and they belong to me and they are under the command of something that is a little superior I call my 'brain' because it can think. The little cells of the body cannot think; they just move because they are told, because the muscles are told, "Contract." Blood has to flow there under the influence of that thought, or whatever it is that the configuration is within one that causes one to act in a certain way. And when we talk now about aliveness, it comes from that what is the reality of yourself, and it doesn't make any difference where the rest of your life is—that is, where the rest of the living cells are. They're somewhere and they keep you sitting up and breathing and looking with your eyes, but that what is within is really that what counts—that what we call **Magnetic Center**, that is the voice of God in you, that is what is Life in you in reality.

And the moment is there to let that Life come out, because that Life does not come out through ordinary cells. It does not come out in anything that has to do with the time in which this body happens to live, because the quality of the Life I'm talking about is that it is not bound, not bound by anything when it is once set free and that we, with our manifestations and our unconscious state, keep it in prison.

This is the problem: how to be able to recognize that Life, to experience it and to become the carrier through which this life is carried; a life carrier as a Man, to have a task to take that Life as conceived within one until one dies physically, to carry it through life, to protect it, not to harm it, to bring it out at times when the conditions are right. Because when they are not right and they remain a subjective world, all the other little so-called 'alive' forms of oneself are quite sufficient to move your body and to talk a little bit and even to think.

But this is the reality. And why is it so difficult to find or to live a reality? What is it in the person that prevents it? Himself of course, because it's closed in within him, and whatever there is as a coating which is now his body—a protective coat originally meant to protect that life—at the present time used as a substitute, so that we go by that what looks 'as if' it is Life. And our question is always, first to find it. Where is this that is the reality? Then to make it appear in a surrounding which doesn't belong to it at all—a surrounding of ordinary life in this world, on this Earth—it doesn't belong to that kind of a Man; the form of the human being, that belongs to Earth, that is the body, that is the Earth; that is what we call 'Nature' on Earth; that's what we call, in relation to other constellations, a certain, Gurdjieff calls it, 'unfortunate planet,' struggling also for its own life and we, as humanity, live on it and we take on whatever this Earth gives us, or dictates to us or enforces upon us. And the creation of that what we now call our 'organic kingdom,' of which Man is the acme of that creation, Man then has to learn to understand what is his place on Earth, and he has to learn, he has to find out, he has to search, what is the place of Earth in the totality—not so much as yet, but in any event in relation to that what we call our solar system 'Ors,' and the Earth and the solar system and the Milky Ways, and where the Ray of Creation has forced the Earth and the solar system of Ors to be where it happened to be.

Where is the cosmological concept of that what seems to be a necessity for this Earth to have to move from the place where it is in an evolutionary scale wanting also, as Earth, to fulfill its function? At the present time the Earth is unfortunate because it has such a struggle to become a planet. There is a wish on Earth. Mother Nature has a wish to grow very much the same as we have, because in Mother Nature there is also Life and again, Life that has been divided into all the forms of organic life on Earth and in Man; and within Mother Nature as Earth and belonging partly to that what are the Planets and the Sun and as a unit, there is a point in that system which is **Magnetic Center** for the totality of the solar system; and it is that in which the Earth, at the present time, shares; and it is that what gives the Earth the wish to grow up and to become a planet in the real sense of the word—that is, equal to Venus and Mercury, and leaving them alone and joining Mars, and Saturn, and Jupiter, and Uranus, and Neptune, and Pluto. This is the aim of that what Man should understand as belonging to him and belonging to him also as part of nature, part of the Earth, to try to understand what it is that the Earth is trying to do and, you might almost say, to 'appreciate' that struggle.

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And the closer one comes to the center of all things, the more understanding the circumference becomes. And in that way we can thank Mother Nature for giving us an example, and then we go home and sit and think. And then I hope your feeling goes over ... your thinking goes over into a feeling which is homogeneous and which keeps you constantly active, rotating one part of you and another and another, of all your manifestations during day and night, showing them to the Sun, to become exposed so that everything in you could become light; and that under the influence of that light, that what you are and what is your darkness—which are your obstacles which are preventing that Sun to enter into the center of your centers, into that what is Essential Essence for you, so that it cannot make any contact—when for the sake of wishing to create and for the sake of making an image of God who is my Sun for me in this solar system, I make an 'I' and giving it the power to enter into me so that then there is a chance that this 'panzer,' I call it, that this coating can be pierced; and that because of the influence of the 'I' growing up and then starting to radiate its own energy towards the rest of the world of which I am one—this Being—that then, under the influence of such energies, this coating becomes transparent and that the translucency can be seen by the **Magnetic Center** inside, and that 'I' then comes and shakes hands when it once enters into the Holy of the Holiest—it thinks still it is **Magnetic Center**, and it thinks that it is me; as soon as it shakes hands, it knows it happens to be God.

Don't be lazy. Keep at it. Be patient. Never mind how long it takes, but on the way, the direction you must know. Turn your face towards it. Never mind if, for times, the Sun blinds you. Never mind if the Moon is in a certain state where it objects to your growth. You just go on, and never mind what the Earth is. That's Mother Nature's business. You have your own. You have your world. You have your body. That has to become looser, more porous. You have your feeling. That has to change into an Emotion. You have your mind. That has to become free so that it can function as a Soul.

**M1572**

Honesty goes together with discipline. Discipline means that there is someone in charge of you. And usually the charge has to be towards your body because with that, naturally, you work physically. And it is your mind that at that time takes on the appearance of being a master. It is not always that way for that mind. The mind doesn't even want to have any particular direction, and it is interesting when one makes up one's mind to do this, that there is really something else that makes up the mind first, and that gives it that kind of a thought. And that is the important part, because that depends on your wish to Work on yourself.

When that is there - that realization which is the Totality of your Being, and the recognition of something in you that knows where you are, and what it is - that then starts out to try to find out a road - how to get out of that kind of a state; and that forms in you a certain - I call it a nucleus - it is made up of the best parts of any one of the three centers. It belongs to the **Magnetic Center** which at that time is divided into three; and then, in uniting, there is a wish created that one wants to Work and that gives the mind an idea that it ought to take charge of the body. This is the Objectivity in the centers themselves, in which then there is a distinction made as to the value of the three centers, and in which the mind, taking charge of that what is regarding the mind at that time, negative - which is the body. And that what settles then in one's emotional state is the combination of the three **Magnetic Centers** into One and becoming the emotional relationship of your Life towards God.

**M1581**

For the purpose of a man, when he lives on Earth, there is a certain condition in which he is quite aware of his life as it ought to be, and when he is quite young, he knows that that life has an essential quality for himself, which has not as yet sunken into him, and is not as yet protected too much by his own atmosphere. But when a man starts to grow up in life, and acquires a certain amount of knowledge and feeling, and as a result of that, he becomes manifesting as a creature, and whatever now is as a result of the state of his sleep, in which he then is not acting on his own any more, but is reacting to the conditions as they are presented, that state of sleep for a man, at certain times, not knowing that this sleep, is quite sufficient for him to perform his duties on Earth, and also to perform the duties of his ordinary life on Earth. Comparing it now to the herd of sheep, a sheep in general, when he has wool, doesn't know what is happening to him when he is shorn, although he may not like it, it grows on again. But after his death, and when he is slaughtered, and his body is used for the furnishing of food for humanity, is not such a nice thing to take.

And therefore in a herd of sheep, there are black sheep, who are a little suspicious. It happens exactly the same with people who are living on Earth. There are a few people who become suspicious that not everything is the way it looks. And that there must be something besides his ordinary essence, which is already covered a great deal, since it has sunk, like Atlantis, within himself, that then there is a suspicion that besides this essential part, there is also something deeper in him, which he then starts to call his **Magnetic Center**, or his Essential Essence, and sometimes he calls it his Life. And the realization of this life existing, makes a person like a black sheep. As soon as he comes to the point where he starts to consider such a possibility, he becomes uneasy about himself. And then he looks at Mother Nature as the shepherd as taking care of humanity as something that is preventing him from really developing what he ought to develop.

Now how this conclusion is reached in a person who starts to think about the possibilities for his own life, and the realization of a man as he is living now, that he is bound to Mother Earth, and that this question of his own life in his life consisting of that what seems to be bound, that then a man, at certain times and certain moments of great lucidity, comes to the conclusion that Mother Earth is preventing him from doing what he really should do. And because of that, he starts to find ways and means by which life can be set free. The question is that he has no knowledge, and he also believes, having lived in this state of sleep for such a long time, that that what is for him the reality of his sleep can not be touched. And it is only at certain moments

when there is an influence of a different kind, which ultimately comes from the constant feeding of an involutionary current, coming from God as Sun Absolute, that man at times is given an opportunity of a realization of something else existing. Also for him. And such moments, we call them then, moments of Objectivity, in which there is a possibility of understanding the reality of his own life, that then having experienced them, he starts to compare that with the possibility of - if that is actually an experience which is within his own framework as a human man, that he then looks for the possibility of finding something that will give him his freedom when he wishes, or when he knows how to go about it.

So the Kundabuffer, then, originally meant to be there as an organ, and then having taken away after having done the work that was required of it, simply caused a man now to stay in his sleeping state - waking-sleeping state - and when there is not enough of an experience of the possibility of objectivity also existing for him, or not enough suffering, or effects and influences on himself, that he realizes that there is in reality a form of life which has no form, that then, the majority of mankind is quite satisfied with continuing to live the way they are living. And only a few will start to realize that something else ought to be done.

The interesting thing is that it is not necessary to destroy the organ, It is not there any more. All there is, is the result, which means for man, that he is asleep. And in his sleep on Earth, being now a black sheep, he starts to consider the possibility in his sleep, in which he then dreams about the possibility for himself to become a conscious man. And that is instigated by something in him which is never asleep in him. And which at the moment when a man is physically asleep, rebels. And the only way it can rebel is by entering into his dreams. When it enters his dreams, and man is sensitive enough to realize that that has a meaning of a different kind than an ordinary physical sleeping dream, but that in his daily life, he comes to the realization that something else can exist, and ought to exist, and that he dreams for himself about the possibility of helping this form of life to be set free, then when such a man wakes up in his unconsciousness, to the realization of his unconsciousness, he knows then that he has had a dream which belongs to a different world.

And this is then meant by such an experience which will never let him sleep again, and will prevent him, even in a waking-sleeping state, to question the necessity of such a state. He starts to realize that that what is happening to him on Earth is a requirement of Mother Nature to keep us quiet. But then when there is the question of his **Magnetic Center**, that that requires different kinds of laws which belong to a sphere outside of the Earth, and we call it

Great Nature to distinguish it from ordinary Mother Nature. And Great Nature then, you might say, takes over, because it has given the opportunity to a man to have a dream. And when a man is sufficiently developed and will not take things for what they are, but starts to question them, then he will consider that dream as a possibility for himself to be able to extricate himself somehow or other out of the condition in which he is, and then he will be looking for objectivity. The fortunate part is that when Kundabuffer has been removed that all we have to do is to Wake up. And there is no further destruction of the organ Kundabuffer then, because it isn't there.

And it is really the wisdom of His Endlessness that finally the organ was removed in order not to be in the way of a possible evolution of man. You see, as long as there was an organ, it forced Mother Earth to stay where she was, and it forced also humanity to stay where they were. Until their condition had been crystallized for them, for the conditions of Earth, the organ was needed. When it was taken away, it was a sign from above to illustrate that now the involutionary scale has been settled, and is taken care of, and now man and the Earth can function in the direction of evolution, that is, for further growth of themselves, and having in mind setting their life as they have found it before, free. So this leads then, to a certain method of how to discover the condition of objectivity. And that, of course, with the illustration of the freedom, that what is needed first, is to understand what the condition is as it is. The condition of man as he is, which then has to be accepted, and the condition of his **Magnetic Center**, which clamors for the possibility of being set free in a realm which is not subjective.

So the logical conclusion is that when it is necessary for man, when he starts to think and meditate and consider this question of his own Life, how will he set it free, that there has to be some help from above, in order to recognize that what he is himself, and that by means of that help, he will wake up out of his sleep, and then actually see the conditions as they are, and leave such conditions for whatever they are, but allowing that what could live in a state of being awake, gradually to develop and lose the bondage of Earth. The process would be entirely different if we would have to destroy something, like an organ Kundabuffer. The attitude that one has in working, is that one will accept that what one is, physically, or even partly feelingly or emotionally, and whatever the condition of one's mind is, and that because of this, one says, "When I can accept it for whatever the value is, I then can leave it. And I don't have to undo all the different things that have been taught." When 1 can accept what I have been taught, and it has no more bondage, it ceases to exist for me. And you can say, "That is a form of destroying it," but my interest is no longer in it, so I don't destroy it. I just leave it alone and let it be for whatever it is.

So out of that comes the method, of an objective something, placed somewhere, free from one's own subjectivity functioning in a sense that we believe in, which would represent an objective possibility of simply a recording machine of facts about oneself in all freedom, that is, this freedom from that, what we think and what we feel, and that gradually this 'I', that then has been created, will then grow sufficiently strong simply to tell **Magnetic Center** within oneself, "Now you can get out. The doors are open." You see there is no breaking down of doors. There is no undoing of what we have done. Wrong as it may have been, and bound as it has been, and having continued to put us to sleep and to continue that state, by not paying attention to it any longer, and simply letting **Magnetic Center** start to develop under the influence of this what has been created as an Objective 'I', that then the condition is completely changed for a man. And although he has certain debts to pay to Mother Nature, he is willing to pay them from the standpoint of an objectivity, or at least from the beginning from the standpoint of an emotional state.

And that is why it is beautiful to see how growth can take place in a man without having to pay any more attention to his physical life on Earth than only to settle a few debts. A few debts of responsibility. A few debts of maintaining his body the way it ought to be maintained. A few debts to try to keep his emotions free and pure, so that they can grow out into a Kesdjanian Body. And as far as his mind is concerned, simply to eliminate the influences of association, without attacking them, simply to put next to the different forms of mental functioning, something else that starts to function in an objective sense.

And then comes a point of ( - - - ) because if there is something in man, that is, to realize that something comes from above, and that he in himself, as **Magnetic Center**, is a representation of Life, and God's child, then he will rely on that what can be joined in accordance with a much higher law than Mother Earth ever will formulate.

For us, the question of similarity of aim, of similarity of conditions, similarity of quality, and the realization of the similarity between objectivity which enables **Magnetic Center** to be, and **Magnetic Center**, which never has been spoiled by the ordinary affairs of Earth, it is then that they both will meet and attract each other. And at some times it is as if 'I', having sufficiently grown up, enters through the surface of oneself. One's own ordinary manifestation. One's own Moon, as it were, trying to come back to that what was his essential being as Atlantis, and trying to go through Atlantis, deeper into the reality of all things for himself which is his absolute value. That then this 'I', having gone on the road of development and wishing

to participate in the conditions of man as he is, will ultimately reach **Magnetic Center**. And not only open the door - the door will be open already. And all that **Magnetic Center** will have to hear is the assurance from 'I' to say, "Come, we join God."

This, I say, is a beautiful picture that man can have for himself, that when he continues to work, there is an entirely different kind of aim in him. Because he starts to realize what his life is worth only a little bit as long as it is on Earth. And that whenever it is on Earth, it has to be attended to. And that the energy that has to flow in that, even if it is used unconsciously, is quite all right for the maintenance of that what is for man still his means for further growth. Because he has to use what he has, and he cannot as yet use what is potential. But that man, when he has potentialities and starts to realize that, that then it is up to each person to create such conditions in which the potentiality can grow out into the actuality of a full-grown Kesdjanian or Emotional Body, and a full-grown Intellectual Body, or a Soul Body. And that becomes the aim.

The aim changes from the study of the Moon, from the study of that what is manifestations of man himself, to the study where he finally wants to reach of his own Anulios which Anulios, as **Magnetic Center**, will not allow him then to sleep any longer, since he once has tasted from that water, and he will never thirst again. Because then he will be understanding of the wisdom of the Moon. It is that kind of devotion that is needed for man. And Kundabuffer is only a little illustration of the difficulties in which we happen to live. That assumption that that what we see with our sense organs is actually that what is reality for us, and it is reality for us on Earth, but it is upside down when one wants to compare it to the reality of an emotional state. Or even to the reality of an intellectual one. And that many times, both unconsciously emotional, and unconsciously intellectually, we have no words in order to illustrate the conditions of Holiness for oneself. And that even if we wished to describe it in as glowing terms as one could, in poetry, or whatever there is as philosophy, or even in a pursuit of that what we call a scientific endeavor, it is not enough. We come to a point where we have to stop. And our mind runs against the wall.

And when I say the only way by which one then can do it is not to use the word, and I go, you might say, to an emotional state, and I create something, and then pour into that, I call it at times my **Magnetic Center** as Life, as if that is the representation in that kind of form, the only way by which I can finally reach and break that form, is by allowing God to come, present to me, in a religious sense, and wishing then him to come, be with me, and under His influence, the forms will disappear. Life then is set free. It

constantly emphasizes the efforts that man has to make. But he only can make it after a realization that he is a black sheep. And that not everything is the way it looks. And that his sense organs regain for him his subjective means of the continuation of his ordinary body, so that his body still can contain organs which are useful for him in his own life on Earth, and at the same time can produce at certain times, and under very special conditions, certain organs can start to function in a different way.

When I say, "Emotionally," that that what I can experience a certain moment of Infinity, as if at that moment, God was present to me, and I have no words to illustrate it, but I do know sometimes in prayer how such a contact is made, when I am mystically inclined, and I'm perfectly willing to give up all the rest of the Earth, almost as if I don't care about it any more, that I will say, "I have enough now to do, my wish is fusion with God" to the extent that I understand that, and that intellectually, I see sometimes, space in between the molecules of my body, and I say, "Why are these molecules held together? By what kind of laws which I cannot perceive with my mind?" And then I bring in my feeling. And my feeling also gets stuck. And at the last moment I say, "There is only a sigh that will give an indication that I know."

There is something. I wish to put my hands on it. I try to find a word. I try even to find a proper attitude. It goes over into prayer. It goes over into silence. It goes over into a wish to find certain things and I cannot know where to find them. And although I ( - - - ), apparently there is no work attached. And then I say, "If that is the case, then it's up to me to Work," Then I get ( - - - ) of the idea that God can come and see me the way I am. And then I know that in my mind there is a realization that certain amount of mental functioning has to take place. Then Work becomes a cleaning up process. A gradual purging of that what is superfluous. A purging, of course, in the first place, of the physical body. And the releasing of all the extra energies and decreasing the tensions and simply the relaxation of all the muscles and not to exert more energy than is necessary neither in the activities of the body itself or in talking or in activities of the brain.

That the purification process for one's emotional center has to be, of course, to allow only those kinds of feelings which are worthwhile and to forget that what is accentuated on the condition of my ordinary life, because I cannot take that with me either. My feeling will die when I die physically. My emotions, they can live, because they have already a contact, and they were built, and grown up in a surrounding of an objective world. And as far as the intellect is concerned, practically everything that I now think is quite worthless. And all the data that I have accumulated will only serve for the purposes of Earth. And that what is the inside, what Gurdjieff calls "The

lights of Karatas", that towards which one wants to strive, when one talks about ships, when one discusses the possibilities of 'I' going down to Earth and helping the cells, the organs on Earth, to develop, and also to help to purify them, and to help them to eliminate destruction of ordinary life in certain forms - slaughtering, for instance, of the different kinds of things that are considered foolishment, like worshiping false idols and Gods which cannot help one. A realization, as I say, of that what is the space in between the molecules of silence, that one says, "This is the mysterious universe," and where will I, with my little mind, actually go and conceive? I only can step from little stones to little stones, as facts of science, which, of course, I cherish, when I look at Earth, and I step on and I stand on, and I want to destroy them, because I know they're in my way when I want to Work. When everything that my ordinary mind wishes is to create conditions which are so much easier for me, I become lazier and lazier.

When I start to realize what it does to me, and what civilization: and industry and research in an ordinary sense, are doing to us, then I start to hate them. Because that is preventing my **Magnetic Center** to come out. As long as I put more and more belief in all these kinds of things which I then consider necessities of my unconscious existence, that I feel that that belongs to me and that I cannot let it go, and I remain identified, and I say, "I ought to have a beautiful chair to sit on and I ought to have five suits, and I ought to have two or three garages, and ten thousand chauffeurs to serve me, that I can sit and have my slippers brought by my grandchildren, and I can then, with a long pipe fall asleep. When these thoughts come, and they are in one's mind, they spoil the mind. And they allow the mind to remain contained full of nonsense and sawdust. To which TV ads, and news in the newspapers, add constantly, and idle talk of people, add to that, unnecessary junk. And when I know that I don't want it. And sometimes mystically inclined, I withdraw. And I go up in the mountains and sit in a cave. And I want to be by myself. And I know, only sometimes, I can stay on an uninhabited island. And then within me, what I call the manifestations of the Moon fool me only for a little while.

And then after that there is some kind of a cry, saying, "Return to Earth because your debts are not paid. You're not entitled as yet to think and to play the harp as an angel. You still have to become a conscious man before you can be free." And then one comes back. And then one is again in the midst of life. And then one hopes that in that particular state there is a realization of a reality within one which then, one hopes, one will never forget. And also, that it will never allow oneself to sleep. Kundabuffer has its place. Just a little bit of a place. And not more than that. And when one recognizes it, all you have to do is to say, "All right, I know what you've done. Your organ isn't there

any more. Where it went, nobody knows. Maybe to put some other people to sleep. In any event, I'm through because I know I am asleep. So thank you, from the bottom, for telling me. But now I also know that in my sleep, . . .

But you see this now contains Work, doesn't it? It really is saying the same thing as the necessity of realizing what a man is and to try to be honest about that and not to fool himself because he has fooled himself unknowingly and in ignorance much too long. And he has to know, at a certain time, that that is not right, and that he has to do something about it. And he can have a choice of perhaps he is still attached very much to life as he knows it. And sometimes he feels that in ordinary life there are possibilities that he can come to conclusions which may be right for him. And for a certain length of time he can adhere to it. And he wants to postpone, really, the fight.

Because a man wants to protect himself all throughout. And he hopes, and he hopes against hope sometimes, that that what is his unconscious state will actually lead him to the possibility of freedom. And he also knows deep down in his heart, that that never will be because of what he is in life. And if he says, "I'm asleep, and I am unconscious and I don't know about Consciousness, I will not find out through the continuation of that kind of unconscious state, sometimes it becomes Conscious in me," than only a flash of insight, accidentally produced. But if that is there, it whets one's appetite. That is, something is then kindled. I only see it if at that moment, **Magnetic Center** hears some kind of a sound, whenever this realization takes place, and it does take place in the mind, and the mind at such a time does not function in an ordinary sense, that is, it is really because of that kind of an influence which happens accidentally, the mind is almost pushed in the background. It cannot function.

And because it is pushed in the background, there is for one moment the possibility that there is a road to my heart, also extremely difficult to understand because these kind of forces do not function in the ordinary sense, not even like a nerve system, and not even like electrical impulses. They act as a condition of a state which starts to penetrate. We know a little bit about it by means of certain currents or heat, or sometimes magnetic fields. But this has to do with a force field. A force field is a constriction of a certain condition in the atmosphere, for our knowledge, and in the ethereal sphere for the knowledge of those who are above the Earth. And there, the time element is not subject to our time duration. And that when this kind of - I call it a thought - this kind of an impact - reaches the mind, it is then within one moment, totally distributed over the rest of the body, and it reaches the innermost crevices of one's heart. And that is why it will never be forgotten.

So when, as long as that can happen to a man, on Earth, as long as there are such possibilities, man is never lost. You see, regardless of whatever the conditions are on Earth, and regardless of the kind of suffering that one has on Earth, and without knowing even why they are produced, and although one can say it is because that what is Earth has conditions, and we are subject to it, we have done certain things, and they have consequences, and I find myself in this kind of an impossible, insoluble solution for that what affects me, and I suffer because I don't know which way to turn, you see that sometimes takes even one's breath away. And for one moment it looks as if everything is lost. And there can be such intense suffering that one has absolutely no desire to continue to live. And it's interesting that such a case, when it does happen, and all kinds of accusations and rationalizations will come in order to illustrate it, it does not change the experience at that one moment in which there is a reality of oneself, partly of that freedom that one wants, and partly so connected with all the different things of life that all hope has left.

If at such a time, one could then instill in oneself, some other kind of a quality, and the only way we can do it, prayer is not useful enough, and the mind is too filled - the breath is the only way, which, like a pump, can be set into motion, and very often one sighs very deeply. But that is not enough because that only satisfies ordinary life. But if the breath is deep, and if, at that moment, one realizes the existence of **Magnetic Center**, then in the breath and the air, that what is taken from the air are the so-called specific noble gasses, which do not belong to Earth. They are represented in the periodic system of the elements as closed nuclei and circles, rings around it, and if one wakes up at such a time, and one takes a deep breath, that then something takes place in the mind as a realization of Consciousness. And one simply says "It is then, as if because of these noble gasses, representing a certain form of energy, that they, because of the closeness of their rings, have a possibility of going over and expanding into the next possibility of the next ring." It's a process that takes place in a quantum as an expression of a field of force, which then links up in the continuation of growth in an evolutionary scale, with the formation of a new element, which has its own life at a higher level.

This is how it takes place. And that is why when it happens, and one takes a deep sigh, and at that moment, something as if is turning around within oneself, with the absorption of that kind of quantity of energy, then, in exhaling, one ends with a hope. The one says, "Never mind the suffering, it may have been good for certain things, but one thing is, I don't want to die. I don't want to kill myself. I want to live because of what I have realized that life is still there. And that although it is fed very differently from usual, it has

been fed." And this gives one, at such a time, an assurance. This is the way we have to live in life. Because, if you don't - if you want to let them pass by, if you want to avoid them, if you want to get out of their way, I'm afraid that sooner or later that kind of a Karma will have to come to you again.

I think that all such questions, simply because we happen to be on Earth, and because we happen to belong to the crystallization of this particular point in the Cosmic Ray, that that is the only way by which the crystallizations can be understood as a necessary evil, we call it now, from the standpoint of growth, because that evil is an obstruction. And by making this obstacle dissolve, one is free. One thing one never should give up is hope. Difficult as it may be, and particularly difficult in relationship when there are so many things that one doesn't understand, but doesn't understand each other, one doesn't understand what is needed. One doesn't know what is right for the others. Sometimes the types are so opposite. Sometimes the types as they are have been crystallized, unless they are in a horoscope and numerology, other things including the Tarot cards, everything that indicates the condition of man on Earth. So little is actually given over to the possibility of that what could start to function, like the different higher planets away from the Sun a little further than ordinary Mercury and Venus, but then, one must allow it.

And that is where this question of openness comes in. That when one inhales in a deep breath, and one can at that time, without wanting immediately to exhale, come to oneself, and allow as it were, to participate in that what is then an exhalation process, at that time, the possibility of all forces within oneself can start to function in the body. And it is possible at such a time, when one exhales in that way, and then gradually at the end of such exhalation, there is hope, that then the hope knows also that the totality of the body has been fed, by a current which seems to have penetrated, into all different forms of cells, including the legs and the arms and particularly the head. It is necessary for that form of openness, to be very sensitive. Because the sensitivity of oneself is killed immediately by the selfishness. If I want to continue in my own way, and if I don't want to allow any other kind of possibility from someone else to exist, I kill immediately any kind of an influence from such a person. And also I kill within myself the chance of recognizing it. And that is where we always make the mistake. Because when we are involved in our own - in any relationship, and we get angry or bored or anxious to convince, or all kind of things that naturally belong to us as human beings, and with which of course we are familiar, that at such a time when we allow that, that simply takes, with the identification, all the energy away from a possibility even to be open to something else. And when we make that mistake, that moment is gone. And it won't come back. At such a time one has to wait.

That is why the Si-Do in the Kesdjanian scale is the silence. You see, the identification process as indicated by aspiration, and it can be of a very high quality, particularly when it tries to become objective, that what really cements that aspiration within oneself and then becomes identification as inspiration. The inspiration belongs to oneself entirely. And it becomes linked up with a desire to do certain things, on one's own, and in one's own way. And that identification prevents one from being open. And I call it selfishness. Although it may be completely linked up with one's idea that what one has of oneself of saying that it has to be like that because it is my own, and I have to find my way. And of course, it's quite true. But the trouble is that you close yourself up. And one has to wait. Because the moments of that kind of time in the Kesdjanian sphere don't come that easily.

They come as a result of the experimental states in which a mind can function. When a mind is willing to open up a little bit more within the framework of oneself, but, not entirely in the direction of the habitual way of behavior, there is an opening up of certain possibilities within oneself of that what still belongs to oneself but can be developed. So it belongs to one, but it is not used as yet. And that is where the openness starts. It is the experimental wish of trying to see, perhaps, you never can tell. Keep one's ordinary mind shut. Shut up. Tell it not to bother at that time. You know it well enough. You know what it will say. You know its own justifications. You know very well how it will convince you in time. And what kind of rationalizations, whatever you want to use, whatever it is that is in that framework of an ordinary conditioning, of the mind, we're all familiar with that.

But if I wish to be open, I have to try to see if perhaps, within my own means there is possibility of doing something a little different, just a little different. For instance, listening, the voice, what I've said, listening to someone, looking at a person in a different way, not with prejudices, not with preconceived notions, but just to see if perhaps something like a miracle has happened within the framework of one's mind. That is the Mi of the intellectual triad. And that is on the same level as the Si of the Kesdjanian Body. And the energy which is taken then because of the intellectual opening, will make a person emotionally open. And then there will be a real wish to try to understand the situation, which beforehand has baffled one, or where there was no key. Or where, apparently, there was no solution and no possibility of dissolving the crystallization process. One has to try this many times, and I'm only telling it to you that there is a possibility of that kind. And I also will want to tell you how extremely difficult it is, because the involving that one is bound by is so tremendous. One has such love for oneself. One doesn't want to give that up. One doesn't allow anyone to enter. One has been taught, and sometimes by type one is forced to behave in that way. And the constant

affirmation is in oneself that that is the only way because that is the only way that belongs to you. It will not allow another kind of a world to be entered a little. And if one is from one's birth on, not particularly adventurous, or if, because of education, one has been taught to close up, and find your own way, or because of astrological configuration, some of these planets are not very favorably placed, that then of course one has a tremendously hard time. And instead of one breath and a deep inhalation, maybe you will need three.

The only things one can pray for is that one continues and not to give up. And that regarding this kind of Work, the whole purpose is that it tests you. That is why like going now and being under different conditions and seeing what takes place in the rest of the world almost, of different -ways of living or what you take in, there you drive, and there the whole landscape unrolls and you see this and that, and you sit. And you sit with a companion maybe, or with a car a little bit filled or perhaps with a child that cries, or an engine that starts to knock. And then the question is where are you all the time? What happens to you on such a trip? How often do you remember then that this is like a new framework of an experience? And. instead of being bored, one should say, "What opportunity there is now to enter into the life of someone else." That is why these things are good, because you cannot run away from it. You see, this is the other way of how one tries to avoid Work on oneself. One says, "I am already satisfied and that what I know I already know. And you don't have to tell me again and again because you are much too forceful in reminding me. And I cannot take it because I am too tired or too sleepy or too unwilling, or, it is not for me now." And all the associations that then are in you brain simply reaffirm constantly for yourself that you're right.

And the unfortunate thing is that at times one discovers that you are absolutely wrong. And that after a moment of a deep breath the realization of that kind of hope, that one then says, "But, how stupid I would have been at such a time to believe that I was right." And that admission to oneself requires character. That kind of character is based on certain forms of maturity. It can take place in young people and in old people. It has really no respect for age. It has respect for the quantity of suffering and that what one has gone through. To what extent one has left one's state, the different kinds of states of innocence, and that gradually something has taken place in one that one says, "I wish to become a man."

And that one is through to a great extent with ordinary nonsense. And that one wants to keep one's 'I' ahead of oneself as if that 'I' will light one up when it is ahead of you and that you know that there is a place for 'I' to shine on you. Stupid sometimes as you are, but thank God, the 'I' doesn't know

how stupid you are. Because it will accept you. This belief - this belief - if you only can remember that - that regardless of all your boredom and all your so-called stupidity and your selfishness and your nonsense, that there is one thing that you at such a time can create which is entirely free from that condition and that is your saving grace. If that can be there, then there is hope for you to go in that direction. Otherwise it keeps on churning around in your own personality without any possible outlet.

What happens at such a time when the circle of your ordinary mind, when it goes round and round and around? It is a point at which that circumference and all these god-damned things churn in you, that there is a stop - a certain moment in which you stop in that circumference. And then holding up that energy, and then letting it go, it goes off on a tangent, and it goes off into space. This is what happens to a man when he has character. Because then he stops at a certain time and says "I know" and then you go. And many times that what is around you need not affect you any longer because it cannot get any hold on you.

It is a little bit disheartening to see when someone else is still asleep. Because for yourself you hope then by means of showing what you are to the extent that you actually can express it, and at that time something can flow over onto the other of your light. It will shine, it will kindle. If you are the wind, it will fan a fire, when it is a small flame. If you are the Sun, the snow of the other will die and will melt. If you are in the presence of a sound, it will strike a note in someone else. These are the kinds of things. If one is the Sun in the image of the Sun, one becomes a Sun to be able to convert hundred others. Try to understand what Ashiata meant. To use the thirty-five possibilities of oneself as different facets of a personality. To find, finally, hundred possibilities of life. To give such possibilities of life of oneself a part of the original **Magnetic Center** so that then what becomes an expression of you in any one of the hundred forms can start to affect someone else. And perhaps each one of the hundred can affect another hundred. In that way it will spread. Because then it becomes a group.

We have a great deal of work ahead of us still. Every once in awhile a talk or a visit. Every once in awhile a little consideration in your Inner Chamber. Every once in awhile a little bit looking back of the past and to see what has happened and to try to be as honest as you can and to accept it even in the past and to accept it now and to try to build. To build, constantly, material, build, opportunities as material. Some are hard, some are soft, some are pliable, some are not. Don't forget strength is not always shown in such forms. Many times flexibility, kindness, willingness, consideration are forms of strength. Tremendous strength. Because in the flexibility there has to be

something to prevent ordinary strength to come out and to go in the direction where it usually would go into madness.

Don't mistake the form of a person who tries honestly to Work. Maybe just a little is necessary to remind one, like sometimes I've told you, cross one finger over another and let someone see your hand. Maybe they can then be reminded that something is going on in you when you make that kind of an effort, and perhaps you want to communicate it so that you need - you need help. You're not alone. You don't know at what time someone else needs help. And sometimes when they ask, we are so busy with ourselves we don't want to give it. Or you question it, about the sincerity. You don't know what the person asked, but it comes from his heart. It may come out as just an ordinary little word, but nevertheless it is there, and it came from a place, and it has to be fed, and why should you always be occupied with yourself?

Why can't you make allowances so that you also can hear. Maybe with one ear, you hear your Inner Life. And you hear the sounds of someone else's Inner Life. Your outer ear would be attuned to the rest of the world. This is what you have to learn. How to become sensitive enough to know that when someone asks, honestly asks, for your help, that you don't turn away, but that you become a good Samaritan, and walk to the other side of the road and help so that you're not so involved with your own priesthood and you think that God will smile on you because you happen to have a little robe or some kind of a nonsense that you call religious.

Your religion is in your way of behavior. In the way you want to do and make an effort and the way you go against your lethargy and the way you help to poke yourself up and stir yourself at times. In the way you are willing to be open, not only to yourself, but also to someone else. Keep on thinking about these thoughts and place them. And fill them in your mind with your experiences. See what there is in your mind that prevents it. Tell your mind, for God's sake to shut up at times. The mind is bad when it talks too much. The mind is also mind when it associates too much. When it wants to have certain things in clarity and it is particularly bad when you're attached to your mind with all kinds of examples which justify your activities. If you mean freedom, it is freedom from yourself. It is to let **Magnetic Center** not to be bound by your thoughts, and not to be bound by your ordinary feeling. It is letting your **Magnetic Center** be bound by an understanding which belongs to the level of your Being. And it can be bound by your emotions which belong to a devotion towards God.

That is right for your life. Because at that time your life will find the proper place, and then it will grow, because the conditions are right. That is

the freedom one wishes. In the whole day, we're bound. And still, foolish as we are, we have to have a belief in something. I really don't mind if it is not Gurdjieff, strange to say, but, if it is honest and earnest, you will come to Objectivity. About that there is no question in my mind. I don't care if you say, "Objectivity." I don't care if you don't use the word 'I'. But I do care, as long as you say, "My Inner Life." And that what is the reality within. That what is free of Kundabuffer, and what I wish to make free from the consequences.

The consequences of that what is Kundabuffer are visible, noticeable in my life as manifestations. Those are the consequences. The consequences of Kundabuffer have been taken away from us and are on the Moon. That is where Kundabuffer, at the present time, is shining at us. Making us believe that it is the Sun. And that we are still under the influence. And when we once know that it is only reflected light, and when we look at the Moon and we say, "I know you, because that's me, but I know you much better than you think you know me, because you left me at the present time I know what I am now." Then, I can go to town, as it were. Because then I can Work. Rain or shine. Moon or no Moon. Sun, in darkness, in light. I've said it many times, lighter, brighter than the Sun, more ethereal than the ether, whiter than snow. That is my Self. This is the way of my heart. This is how my Self finds 'I'.

It's not too much answering questions, is it? There is much more if you do remember, that then, knowing well enough what is work, that you then make an attempt. As if then at such a time you create 'I' to become aware of you, and that Awareness, to make it as pure as you can. And the Moment to make it as momentous as the time will allow you. And then you accumulate some facts about yourself, and knowledge. And it will give you some questions, and then you talk, and then you send me a little tape. All right?

**M1589**

The question for Man is to understand that he has to grow where he is, and the acceptance of that what he has to live with, and whatever he represents, is for him exactly the same problem as for Mother Nature. And Man as he is, is subject to a certain kind of a Cosmic Ray which in the crystallization of Man on Earth has gone in a certain direction for him.The replica we see as the Moon and Anulios for Man means the formation of his manifestations which are on the surface, and that what is his Essence, that what is his growing entity, which is his **Magnetic Center**.

And that therefore if Man wants to evolve, he can stay on the place where he is, in the surrounding where he is. He doesn't have to wait until his body dies. He can evolve now, and then his body will become as if nothing, even if it stays on Earth and even if Life is still contained in it. Until such a time, that it is ready simply, you might say, to take leave of his body, and then leave that to whatever condition it has to return, and if we live under the Earth's laws, the body returns to dust. But what a man should do now is to realize that his **Magnetic Center** has to evolve also -- it has to move up, it has to become apparent. And it will become apparent by the creation of certain things in Man as he is now, which will allow him then to move from his unfortunate place to a level where his emotions can take over. And this is the problem for Man when he faces the questions of Work.

What is it that in a man should be awakened? Of course it is obvious it should be his Life. And it should be in connection with the realization that his Life exists and that the awakening process is simply that Man as he is with a body and his feelings and his mind, that he is not awake enough to that what actually exists; and that he takes whatever he sees as Reality instead of understanding that that what he sees with his eyes and his sense organs is only the little form of unreality, in which the **Magnetic Center** of himself is the only Reality that he can actually conceive of and perhaps can bring to the foreground. That is why it is so important to Work during your lifetime.

Don't wait until the Cosmic Law allows you a different kind of a chance. Because when you die, something of you will remain, and that something when it is not equipped well enough might have to go through similar processes as it is now going. That is, it is quite possible that whatever is alive in you, and could then continue as a spirit, still has the same kind of a Karma that you have at the present time. And it has not helped any if you remain unconscious on Earth because that is what you are, will still be bound even if it doesn't have temporarily a physical body to manifest. So, it is a

question then of giving yourself this kind of a chance that you now utilize what you can, so that this unconscious existence can be changed into a conscious one, or at least partially conscious. So that with that when you die you have the chance that perhaps you don't have to go through the Karma of Earth again.

It is a question, again now, of seriousness in this consideration, the depth in which one wishes to go to find one's real point of Life as **Magnetic Center** within one, and that what is indelibly engraved, I would almost say now, upon the beginning of one's Soul. And that that what is really **Magnetic Center** is the potentiality, so that that what gives Life to **Magnetic Center** can then expand into two different directions, or rather two different steps in the same direction -- we call them Kesdjanian and Soul body. **Magnetic Center** utilizes -- when it once is aware of the possibility of freedom -- uses whatever Man has been given as food of the highest quality for the purpose of the formation of certain bodies which belong to a different level than the Earth.

And it is during one's lifetime where exactly these kind of energies could become available and have to be made available by a person when there is an 'I' to help him to Wake up. It is the 'I' when it is created then, you might say, that whispers in your ear that something has to be done with that what Man represents on Earth. And that aside from the fact that if Mankind as a whole could grow and then help Mother Nature, that in that sense then we pay to Mother Nature whatever may be due. That then also together with this particular aim, that a man finds for himself his own aim in his own life, and that the 'I' will tell you, I say 'whisper' because it is sometimes very softly spoken, and sometimes the instrument through which it reaches one is one's Conscience.

It says that one has available energy in this life as a human being; that it is necessary to know where it is and of what quality it is; that it is necessary to keep it pure; that it is necessary not to misuse it; that it is given to Man for certain purposes and it is not a purpose for which Man many times uses all his different kinds of energies -- the misuse of his mind, and the misuse of his feelings, and the misuse of his sex. And these are the three different ways by which a man can actually develop, and for him it is a responsibility then, and this is what 'I' reminds one of; "you have a responsibility," it says, "to remain a man, and to remember that Man is created in the image, not of God, but of the Totality of the Universe as represented by the Law of Triamonia." And that for that reason the responsibility has to be in relation to that, and not in

relation to ordinary laws of Seven which we all know about, and where, unconsciously, we continue to maintain them in this life.

But that there is besides that within this particular Law of Seven, the possibility of the realization of a Law of Three, and that we are blind to it, simply means that our 'I' is not Awake. We do not see that there are three forces, and we don't know that we are the third force; that we as Man belong in between that what is involution and evolution. And that we at this point of crystallization have lost the concept of being an active part as a force, having a function to fulfill in relation to the two forces, of course we know, and they say, "so Above, so Below," positive and negative. That then Man starts to understand by means of the whispering of the 'I' through his Conscience, that **Magnetic Center** is really the third force when it is allowed to present itself and to take part in the activities of the daily life.

This is the secret that 'I' will give you. And it is up to each person becoming responsible enough to wish to listen, really to listen quite well - so that I first know something is there, that something has to be done, and then my Wish will say, "I will try." Then a change takes place, because then the attitude towards the utilization of one's energies changes entirely. One starts to consider one's body as an instrument for the formation of something else of a higher kind in order to free oneself from the Karma of the body and the Karma of the Earth. And that then it is indicated that that what is not as yet sufficiently full grown, that something has to be built like a house.

The foundation we have laid, it is now the further building. That is why we are here to help build something — not permanent, but at least temporarily useful for different purposes also for all of us. And I hope you can see what we try to do with this Land; that it will enable you to remind you of yourself. And that in physical work, and having a concept of certain things that have to be done, and the difficulties that are involved in not always knowing how to do it, and the differences of opinions, of course which must take place, that then a person says, "but, there is an aim and we will agree sometime in the future on what ought to be." And then we all, having worked for it will understand that the meaning was in the building, and that the disagreements simply led up to the possibility of finally coming to a conclusion.

That what Man is required to do when he uncovers his **Magnetic Center**, when he knows that Life is in him, that he has to take care of it, that

he becomes responsible, is simply that at times, when he knows that ordinary life would require, and definitely, desire on his part the utilization of such energies for different kind of 'flippant' purposes, that then there is a certain strength in which Man must say: "I will not allow this kind of substance to go in the direction of waste."

It is very important to see this, because I am not only talking about sex energy, I am talking about the waste in your mind, and I am definitely talking about the waste in your feelings. And that the necessity for being able to control the energy of one's feelings and to make it really suitable for an Emotional state depends on the combination of all the different nerve nodes over the rest of the body, to come to one place in one's Heart. It is exactly the same as when one goes through the Earth and sees what Mother Nature has created, that the associations constantly which come up and which remind one of such-and-such here and there, the similarity of many things which exist in different parts of the Earth; that then one is reminded that all of that belongs to the totality of Earth and that Mother Nature is anxious for you to understand the principle involved in beauty, and to be able to see in that what is, the totality of Everything existing.

**M1604**

You know what to do, now. There's no doubt if you want to make anything permanent, you've got to Work for it. Because that what is permanent has to be free from the destruction of this Earth. And that you have to know, to find out what is there that is indelible in me. And then you find out what it is. That is your Life. That is your **Magnetic Center**. That's the meaning of **Magnetic Center**. At Fa of the Soul body, Magnetic Center starts to assert itself. It is really there. The beginning and the preparation of **Magnetic Center** was simply to help Kesdjan to become a good scaffold which will be broken off again afterwards. Because Kesdjan will not live forever. But in a Soul we have a hope that that actually could become permanent.

**M1608**

And it is also as if that as the presence to yourself creates for you an aim. That is, you see yourself then in a different light, as if during that day, God wants to be with you because you make an attempt. It is not an attempt at being holy. It is an attempt at being whole, of real complete. To whatever extent you can do it, whatever extent all three centers can be connected, in whatever it is that you have to do it, put your heart into it. Use, of course, intelligence and dexterity. Then you will become a man in a certain replica of that what God recognizes because he knows unity since He is One. And he will recognize you in your attempt to be One, and if possible, One in His eyes. You look at life that day, as if you have the eyes of God. It's a way that is really a little different. You have to imagine something that is like God, and now you imagine that that is using your eyes and looking at the world.

You see, this is Work. Because when I now say in the eyes of God, I can only handle one. There are two in a man: one is the little 'I' he creates. The other is the eye of his **Magnetic Center**. Those are the two eyes of God, who have to focus together and, as it were, like an ordinary vision, become one. Because they concentrate on one thing with the rays focusing on one point. They focus on my body. It is then as if this little 'I', as part of God, is actually present to that what I am, and is helped for the focusing by means of that what is Life within myself. So here I have the two things: one eye is necessary for the vibration rate, to establish the fact of existence. The other eye is needed for the deepening of that what is observed. One eye gives the color of things, the other eye gives the chroma. One eye gives the voltage. The other eye gives the amperage.

And it is these combinations of quality and quantity, of those two things which always belong together, induction and deduction, which will give a perspective to the totality of myself, even if one eye is just observing and the other eye is just deepening. The two of them together are like stereophonics. They are pictures which are put together and you look at with two glasses, you know, those old things, so that then the photograph becomes depth. It is when you listen to a good stereo recording with two ears, and it is as if the sound is all around you and in you and not in your ears.

The picture that one has when one walks with God is that of truth about oneself. And that's why I say it is the best way of spending a day. It is difficult to learn. And for that, several of the other days have to be tried out also. Whatever it is, in simplicity. Whatever it is of the possibility of unity for oneself; whatever it is as the recognition of life in someone else; whatever is

involved in consideration and sharing; whatever one wishes to do regarding that what is then attractive to one, and what then appeals and in which then one can pour part of one's own life. Whatever it may be and what form it takes on, as if, when there is a free day I have the whole gamut of possibilities for myself. I make out of seven days such possibilities, or rather I would say six days only and the seventh day, I walk with God; and at that time I see what has been created. And at that time I can even rest. Because I have worked in the vineyard of the lord and He then comes and opens the gate for one moment. He says, look outside. You thought the vineyard was all there was to it. Look, the whole world is there. You thought that your life was the only life. I will show you from the mountain all lives existing. But you must learn first that that life that exists in others is similar to your own. And then on a day of days, one realizes that all life is eternal.

It's a very good thing to come from a year to a month and a week, but what counts is your day. And how will you spend the day? And for that, each day repeats itself in a fairly short time span. You might say, thank God that the Sun goes around, or rather that the Earth revolves around itself, its own axis, so fast. It is as if, when you are young and you are asleep during the night, you cannot believe that you went to bed at eight o'clock and woke up at eight o'clock and that twelve hours had passed.

This is the state in which a person who wakes up consciously looks at his day spent in unconsciousness. He cannot believe that he has slept that long.

I hope you have a good weekend.

**M1613**

What is produced in a man when he is serious and honest? What is it that takes place in him when he imagines God to be on Earth with him? What is taking place in a man, chemically, when he prays with all his heart and his head and his hands? The attitude that one then creates is a result of that what is **Magnetic Center** starting to function within one, and it creates then a kind of a chemical, I call it. A chemical is like an atmosphere, so that that what is sent as an etherogram can be deciphered, because the atmosphere, as a form of air, this time noble air, is capable to decipher, to bring up the lettering written in invisible ink. And in the atmosphere of the Earth it can only be given to anyone, when his posture, his honesty, his desire of wishing to be serious, is correct. That is why many of the attempts that you make, or flippantly saying a Work attempt, have absolutely no result whatsoever, because there is not even time to produce any kind of a chemical, let alone that the attitude on your part is quite wrong, so no chemical will ever be produced.

I've said sometimes when you do Work on yourself, the posture is fear and trembling, the entry into the holy of the holiest, the possibility of dying, the possibility of realizing that you will have to lose yourself, that that what is the process of observation, simply means that you are reduced to nothing else but a little existence. And that that what is then observed is Life, and not the form. And when you come in the presence of that kind of a concept, then you really think seven times before you honestly dare to observe yourself. You see, this has nothing to do as yet with what you're seeing. It has to do with the attitude of prayer. Seven times, thinking, going around and around your heart until finally the heart opens up, as if the walls of Jericho fall down, and that then God can enter into your heart and then your prayer is heard and then you can have the experience.

I will say time and time again I talk about the seriousness of this kind of Work. It is not a question of, it is there in a little book, and all I do is to read it. And it is not a question of your mind trying to understand a few things. That is, of course, where so many go wrong. And it is not a question of being able to write about it. Because what is it that has to be killed? It is vanity. Why does Gurdjieff talk about self-love, pride? You see, what is needed in prayer? I am nothing. I wish to be open. I wish to receive. I wish to be able to live. I want this life so that I become a channel through which it can flow. I have given an exercise once or twice about draining, and when the draining reaches your hips, and it goes further down your legs, then at the

same time you start to fill the emptiness in your head and also let that come down. The emptiness will be filled with that what comes from above.

This is what I mean. This is the using of oneself as a channel. Sometimes one says for the glory of God. It is the time at which you will lose yourself for the sake of finding that kind of life that we are talking about. It need not prevent you from preparing. It need not prevent you from thinking about Work as much as you can; not preventing you from, at times, to have the right attitude, from at times trying to put the thought into practice, even. At times even to try to become impartial, so that the 'I' is impartial to you, so that you really receive facts which are worthwhile. So there is no particular reason why you, in one's unconscious state, as well as one can be, looking towards God, to the extent that your eyes can be open; to that extent that you wish to receive that, whatever it is, that he will tell; to the extent that you can be free from defining what it ought to be; to the extent that you believe only in the awakened state, not in the description of objectivity. To that extent, God can be there with you then, and then at such times it may be possible even to extend the contact and really to establish a line between 'I' and "It".

It will never be there in reality, as long as there is self-love, selfishness, considerations of your feelings, of your world only. It will never be there. When you lose that, when you really, and as a result have this, this feeling of love of mankind, not yourself, overflowing, wishing for all without exception, so that all can understand what is meant. It doesn't matter if they understand it. It matters only that one is functioning correctly, in contact with a higher level of being, and that that kind of a semi-god created by you, deigns it interesting enough to come down on the line you establish as a contact between Him direct. The 'I' has an intellectual contact, but that what actually is the contact for your **Magnetic Center** is an emotional one. From the little body it goes to the little 'I', intellectually, so that later on that will grow up from your own, as you are, also your little body, but this time as an emotional state, it goes, I would say further, because it is infinite and it reaches God, only at times when all of you, in prayer, is connected as an entity, indicating to God that that is what you wish.

Work can help you so much. I would almost say if you only knew. Such insight it can give and such elevation of your life.

**M1629**

Your unconscious self needs guidance, and the states in which you are as a result of an unconscious experience will not give you the guidance you need. And then, of course, when that isn't there, you have to rely on a certain routine or something that is like a momentum that simply follows itself through until the energy has run out.

The function of one's 'I' is exactly that at the proper time you have something to fall back on and ask for advice; so that you enter into this new kind of life, maybe a little bit fearfully but also with a great deal of trembling because you must hesitate to see and to check up, all the time, if that what you are doing is really right. So you have to learn how to measure psychologically, how to see what kind of a measure you can apply to your behavior. You have to watch yourself every once in a while, to make sure that you can continue to give your behavior form enough confidence and reliance and trust. And you have to start with an idea that really you cannot trust your unconscious self at all in a new country, and that you need guidance from your 'I'; and that therefore the reason for wishing to continue to Work is more to develop something that could help you instead of trying to have in mind what is the ultimate aim of a Man: to become a Conscious and a Conscientious human being.

Your 'I' all the time will remain a stepping stone where you have to go for that kind of guidance, and when you feel that you don't know enough, the only answer is: "I must Work." Because if 'I' could become a guide for you and could be then present at certain times when you need it, it will be in the image of God so that you then could rely on His presence. And what you really wish is, when at any time you want to have that kind of a contact, that the door is open and that you can actually enter and that you can be, then, in the presence of 'I', that what you really are.

Such confessions for yourself are very difficult; because you keep on hanging on with your unconscious functionings all the time—of what was either habitual or what seemed natural to you—and all your hopes and your wishes are based on a continuation of that what you have started, and it is extremely difficult to admit that that what has been started may at certain times stop. And then you don't know where to go from there; it is at such points that the 'I' can help you, but the 'I' has to have a helper in order to become noticed by yourself.

I mean this: that if I create something that starts to function Objectively, it is because of its nature—of its Great Nature—not myself. It is something outside of me, at least functioning for a long time independently of me and having characteristics which I would like this 'I' to have and with which I try to endow it. But it still remains at a distance because I don't speak as yet the language of Objectivity, and therefore it is necessary to find something else that will actually become the helper or the partner of 'I'.

That what is within one as the beginning of one's own solidity; that what is the reality of oneself in a certain center which we call '**magnetic**,' it really means it is dependable—that is, it has to be there all the time, it has to be available, it has to be always the same. You have to learn how to trust that particular entity—maybe represented by a few cells only—where you, if you dare to go deep within yourself, could meet something that is also not of this world and not of yourself. It is that kind of a God-given quality in a Man when he starts to Work, that he also starts to uncover that what is his reality; and that therefore, whatever it is that you experience in ordinary life, whatever it may be in any kind of a thought process unconsciously, in any kind of a feeling state and perhaps going over into an emotional experience—also for the greatest part unconscious—that you have to learn to relate it to that what is indelibly within yourself.

The characteristic of **Magnetic Center** is that it is eternal and that it is Life in itself, *par excellence*; that that is the one thing that is unchangeable in Man and that keeps on in existence regardless of the form of the human being. And for that reason, whatever it is that we are living, with our manifestations turning to the outside world and being affected by such impressions, it will not touch that what is myself as reality, and if it touches it, it will not have an effect of affecting it in a certain way, in principle. And that therefore, when I can relate whatever my experiences are during the day in relation to others—in my feelings towards what I have to do, in the disturbances that come up; and of course they have their say because I am identified with them—that then I try to relate them in some way or other with that what is of permanent value, and I extract, out of that what I experience, whatever I can of its permanency. Each manifestation has also a certain part of permanency; and that we call 'Life' of a Man—life in his behavior, life in his thought, life in his feeling, life of a Man on Earth, life in a Man in the form in which he is—and that one becomes acquainted with oneself. The 'I' can tell you that it exists, but something in you still has to look for the form of Life which is identical with your **Magnetic Center**.

And therefore, there are three things that always will come up regarding Work: one is the creation of 'I' as an independent entity, gradually becoming associated with you and wishing, then, to give you guidance; the second is that what is the central point of one's life, which never changes and goes with you through your life and continues to exist after your physical body dies; and the third is, of course, yourself in all the different kind of manifestations which are demanded of you because of the impressions you receive through sense organs or in any way you happen to function with your mind, your feeling and your physical body, and it is that entity, of yourself, which is placed between the two—that is, between your 'I' and between **Magnetic Center**.

You have two arms and two hands. You stand as a body between the two. You reach out for one with one arm and a hand and get hold, and touch 'I' if you can. With the other hand, you extend it to your inner life and you make contact with that what is your **Magnetic Center**. When these two are united in you, you experience a realization of existing, and that that what is both in 'I' and what is in the **Magnetic Center** will flow into you, and your body will take care of the distribution of that form of energy and end up, in your body, to become, with your heart and with your mind, the source of Inspiration.

This is the picture of a Man when he can see himself being subject to all kind of conditions of outer life which must take place within his body and his personality; that then his personality need not feel it is alone on Earth, but that the contact has to be made between that what he was before he was born and that what he wishes to become after he dies, and that in that sense Man becomes a link of Eternity; and his expression for himself and the utilization of energy flowing and being in contact with **Magnetic Center** and his 'I', will bring about the bridge between Man as he was originally and Man as God would want him to be, and that in straightening himself out with his hands outstretched and indicating the wish that something should come, enter into him and make contact through his head, and by means of that what he can send from his head, purified by his Consciousness and in reality being born in his Conscience, such a Man then is in contact with the universe and in tune with the Infinite.

And it is really at times when you see yourself lost—when you are too much affected, when you don't know what to do with it, when it is too much —that then if you could just, for one moment, stand still, if you then actually could take the position of a Man who stands on his feet and is erect and wishes with his heart to go out through his mind to meet God; then that

picture, if you can become Aware of you standing there, at such a time you become a transforming station. Energies flowing all around you can enter. It is as if your arms then become antennas. Something takes place in you; and the realization of that kind of an existence, when you can be as pure as you can be in your heart and in your mind, and as relaxed as you can be in your body—if at such a time you will allow yourself to breathe very slowly but consistently for some time, that what is your breath and the way your lungs function start to resemble a pump in which there is an inhalation and an exhalation, in which that form of Life which at the present time is simply the manifestation of Earth in order to maintain your body, could become for you a means of a contact with a higher form of living.

Take time off during your regular activity. Stand still. Never mind if someone else is around. If you wish, go somewhere else. It is to commune in some way with that what is really your Inner Self. And if you can actually afford the time, you will see how useful it is to come to yourself.

In general, I would say it is called a 'psychological collecting,' in which the center of gravity is placed in the right way. It is placed not in your body; it is placed in your heart, because it's the beginning of further development for your Kesdjanian body. That is the way God wishes Man to be when he wishes to understand the aim and the purpose of his life on Earth.

**M1716**

The terminology of what we understand by that what is Conscience I think is clear, but we are not clear what is the function of 'I'. What is the function of **Magnetic Center**? **Magnetic Center** is the concentration of all the forces of Life within man into one point. Or when one applies the rules of 'Omni', it is the totality of a man in his Omnipresence. If one considers that what is man as a being, a human being at first gradually realizing as Man Number Four the possibility of the image of God which man should be, that then his Level of Being, being made up of that what are the three Centers in the process of being Man Number Four starts to fuse - more and more to become a Unit in order to be able, in his own Omnipresence to be worthy to meet, or at least to be in the neighborhood of the Lord. That what a man wants at such a time is to bring his Level of Being up to a point of more Unity, and then his honesty is the factor which combines all three centers.

It is in honesty that he finds himself. It is the honesty that leads him to the possibility of a higher Level of Being, because in that level, his honesty makes the three centers fuse, to the extent even that they exist into an Entity of Oneness for himself. This is his 'I'. We do not understand it when we say it first in that sense because you have no beginning even of a concept. And when one says it is a result of a fusion of an entity entering into an entity, one stares oneself blind on that what is as yet not developed. But one does exactly the same thing in saying I create 'I' when I allow that it has to grow. The product of that what is the entity is 'I' at the Level of Being which is higher than what I am now, because in this unification, this 'I' can actually take over the command of all three centers and that what guides this 'I' is absolute honesty. Absolute honesty for 'I' means total acceptance of that what I am, so that the Truth becomes Absolute for 'I'. And in this state, that what is the Omnipresence of the totality of myself as **Magnetic Center** enables me as I am to come under influence of Infinity. And it is in that state that man gradually starts to develop his 'I' by the introduction of honesty in all three centers, allowing them then to develop more and more with an understanding of Infinity, which is the same as saying that is honesty to God.

If one can understand how these particular concepts now link together, that what is my level of Being is really the state of 'I', for me, above me. And that what then, coming from my mind, being united in some way with that what comes from my feelings as Aspiration and an inner quality, Inspirational in that what comes through the honesty of my physical effort - particularly that what is truthful in my saying 'yes' or 'no' and the fulfilling of certain tasks which I have set for myself to do - and actually doing them, because

that is the result of a Conscience which is dedicated to Truth - then there is a reliability in a man which then in the fusion process becoming 'I' as 'I' is, will use the knowledge as a form of understanding.

This understanding then becomes an attribute of 'I' and this understanding allows in the Omniscience of the Lord to realize all facts of one's personality, wherever they may have come from at a Level of Being where 'I' then lives to be able to let 'I' guide me. The submission that is necessary for me to be guided is to lose myself first in the fusion. Out of confusion comes fusion. 'Con' means 'to be with and to be included'. It means in the process of creation of 'I' there is nothing forgotten and all is the Truth and nothing but the Truth. And the understanding is the guidance which belongs to 'I'. And the field of operation is my **Magnetic Center** expanded into Infinity. This becomes the concept of a man who wishes to Work and ultimately not only to have the understanding of himself but the Totality of everything existing.

I hope that some of these concepts become clearer and clearer and that, simply for the sake of describing Work, we simply say that that what is 'I' has to be created and it is as if a part of one's mind starts to function in an Objective sense. It is very good to illustrate what is really the meaning of how to go about it. But when I say that what is 'I' is the final result of the aim of a man to change his personality into an Individuality, satisfying to the eyes of the Lord, and to be able then in connecting with that what is Omnipresent to become Omnipotent. The depth of one's life is only a point.

We drink to the possibility for a man to be Objective.

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If I can understand what is the motivation of a person, I really do not care very much what the result is, because I see his essential value. That what I wish in my Inner Life is the contact with an essential value, because it is on the road of the recognition of the Totality of all things which I call **Magnetic Center**. **Magnetic Center**, as I said before, is that kind of Infinity in a point. And it is a concept of His Endlessness. So I do not bother about it. I take what is in my life now, that is my unconscious state. I concentrate on it because I have to have an Aim in it. I must know that I do certain things for a certain reason, otherwise I am not a reasonable human being. I am just like a little animal who eats only.

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This is the Aim of a man when he lives daily in his daily life, when he is not shying away from that, but also by that what he says he will do, he will do that. He is honest in the fulfillment of a promise; that he must not bite off too big a piece, when by experience he cannot. That he has the strength to be able to say no when it is not possible for him, but that with the help of the Lord, he will say yes, so that then he can be sure that if it is possible, the Lord will be with him. That is the function of yeast: mentally, emotionally and physically. That is the elixir. That is, I called it the other day, the philosopher's stone. That is really the quintessence. That is really Essential Essence. That is really the principle of **Magnetic Center**. That is the entry of Infinity into a finite form. That is Life in the body of a human being. If I understand what God means and I say I equate it with Life in me, that then it behooves me to see that that Life gets a chance to be like God. And it means maybe that I sacrifice that what is form for the sake of Life, keeping it alive within me.

When I learn in ordinary life to be honest, when I learn to be able to give, when I know that that what I give must be matched by a desire to give, that there is no return needed, that just to be - and in Being, one of course encompasses all the possibility of gifts everywhere. Then when I am in ordinary life, I do not forget what it is to try to Work on myself. Then I know that the Consciousness that I then conceive of as that what is the result of yeast penetrating into my mental function, gradually changes that what is now my mind functioning in a certain rate of vibration to an upper Do, to belonging to the Soul, to belonging to that where the Do is at the end of my physical existence, then beginning that what is the Soul for me, finally - the vehicle in which my Life will be carried to His Endlessness.

That is what I Wish. That is what I Work for. And all the time in the search for Consciousness and in trying to apply that what I like to know, how, what, finally realizing why I do such things, that then all the time there is held in front of me a little golden plate on which there is one word. It says 'Honesty'. I turn it around, I look at the other side, 'For Truth's sake', it says. And it is signed by the Lord. This is a talisman. That is the symbol that you should carry in your heart, that you should have with you whenever and wherever, at whatever time and wherever you happen to be on the face of the Earth. It means that that what you are in all kinds of physical behavior because that is the face of your Earth, everywhere where this Earth happens to be, whatever it is that your behavior is - that all the time that what is this little plate with a symbol, you look at. I am sorry it is polished and you might even then mistake the reflection of that what you really should see, that is the indelibility engraved on it. Don't be misled by false light. See what is there

that you, in Reality can recognize as that what is the Truth, that even when the Truth becomes gradually One with you, that it still remains within you as a symbol of your Life.

What will we drink to? To the purity of your heart, to the purity of your brain and to the purity of your Self, constantly wishing, anxious, hoping and finally believing and then in the end, being assured of that what is now potential that it must become an actuality in your life. When everything you have is going to be given, then everything that you can get will be added to you. When you are in Heaven, you don't have to worry about the Earth any longer.

I hope you have a good weekend. Good night.

**M2045**

Work is the deepening of oneself to become Conscious of the existence of **Magnetic Center**. Work is always the difficulty of leaving the surface in order to become more acquainted with my essence, to leave my outer life for whatever it is and, as we say then, 'accepting' it for whatever it is—accepting myself for whatever I am in my manifestations—and the utilization of that process of Observation for becoming acquainted with my Inner Life. And Inner Life being more essential than the surface, I lose then what the surface happens to give me, which is bondage, and the freedom which I then find is in the direction towards my central point of my own solar system, and not expressed in the time-length that I would have to travel, because that belongs to another kind of a scale.

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Fred: I would like to hear you say something about the connection between a realization of what I am and a realization of **Magnetic Center**.

Mr. Nyland: Well, you know, the realization of what one is starts, of course, at the point where I can attach my attempts for Observation. I know that if there is a process of Observation which can go on, and if we explain it in the terminology of little 'I' becoming Observant of myself and my manifestations, then of course it will start to give me certain knowledge about myself which, if I can be Impartial in that attempt, becomes more truthful and more reliable.

Now my real wish, why I want to even create the little 'I', is that within myself, in thinking and in feeling, I come to a conclusion that that what I am is a form of Life expressed by myself and the way I am as a personality, and that what really motivates me for wishing to continue to live comes from a source within myself which I call **Magnetic Center**. I only give it that name because apparently it may be a center consisting of just a couple of cells, but not having seen it or having been there, I must almost guess at how it would look, and I don't think that I can define it, how it will look, even if something of me would reach it, because it is very difficult to conceive of Life being concentrated.

I can see Life as represented by a variety of little cells spread all over my body. I can see Life also in a little bit more concentrated form when there is Life in organs of myself. I can see Life also as existing in very special cases where there is a definite aim with the existence of Life, like in procreation.

But then I most likely will stop about concepts of Life because, for me, I am bound by the form as long as I live on Earth. And only when it is possible, at times, to be lifted away from the Earth and to walk, as we then say, 'on clouds,' that I can then, in that being away from the Earth's surface, have an experience which is different from my usual unconscious ones.

Now, in that direction, there are certain people of course, who have an ability to become much more sensitive to forms of Life existing which are not of this Earth. And the whole world, you might say, of 'spiritual unfoldment' and that what could become, for them, a form of clairvoyance or a contact with higher forms of Life where most people on Earth are not capable of doing it—and we classify them, in general, as saying those are the 'sensitives'—it is in general true that that what is then a sensitive person receives information of a different kind which is much more like it would be in my **Magnetic Center**. If I could communicate with the Essential Essence of myself, I would have similar experiences as a person who, as a sensitive, is a channel through which higher forms of life or currents or energies seem to be flowing. And if I realize that they are almost of the same kind of a level and the same category, I will be encouraged much more to try to Work on myself in order to get to that particular point, which for me then becomes the point of gravity.

Again, I look at it as if **Magnetic Center** has to be reached as a point, and I say it is somewhere within myself, and for that I use ordinary terminology and comparing it with the magnetic pole of the Earth which is located at a certain place; and again, I say I make a mistake in the consideration of that as being concentrated as a form of Life in a couple of cells where I ought to go to, when all around me, in my body and on the voyage or the trip towards my center, I'm constantly surrounded by all kind of forms of Life, existing in every cell I would meet. And it is really that kind of realization that gives me an idea what is the totality of the Life of myself, when I can discover it in any part of myself. My desire to reach **Magnetic Center** is then not to reach the center of myself, but the truth of my Life as expressed by every cell.

And again, I face exactly the same problem as before: the Observation of that what is a manifestation can lead me to the existence of Life as a result of which the manifestation takes place, and which of course is located in the physical...or even organs of my body, or even what I say in a certain form of psychological entities or even spiritual qualities of myself which, of course, I wish in an Observation system to reach in time.

The reason I stick it out for a long time with the Observation of my physical body, is that I haven't exhausted it yet. When I come to the realization that my manifestations are forms of Life, and in each manifestation Life is there, pure when it is free from the form of the manifestation, I would solve the whole problem and I would not be interested any longer in wanting to Observe my spiritual Being or Kesdjanian body or my feeling or the activities of my mind as a mental process; because all of that would simply lead me astray from the principle, which is the discovery of Life as a totality of myself and represented by the totality of my personality in all the cells which make up the totality of my body, including all organs.

This is the concept of **Magnetic Center**. This is really what I wish to reach. I want to be free from any kind of a form, even if the form is represented by a little cell wall which keeps my Life in it and enclosed in it, but which is active as a result of the Life existing in it. What I wish is to understand the reason why I die. I put it in such a way: That I want to find the reason why different cells of me die and why they are renewed and every seven years the cells of myself are new cells, again and again forming a form for my Life continuing to exist; and a long process of renewal every seven years, which may extend to seven times seven. Or maybe, if I understand numerology well enough, seven times...ten...that I ultimately, at seventy-seven, I would reach unity. Maybe I cannot understand that quite well—not when I constantly try to find the center of myself within myself. I use such words for it, but what I wish to find is Life everywhere and always. And when I find that and I recognize all forms in which there is Life as being the same although the form may differ, I have reached my own **Magnetic Center**, and the accent of myself is placed on Life and not on the form. All right?

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Mike: Over the past year, and within the past six months in particular, I've found myself in situations that have been extremely difficult, at times very painful. And it's acted as a purgation of, in a way, of where I live. I guess a simpler way of saying it, it's driven me closer to my aim, simplified the way I look at things. But it's also made things very confusing.

Mr. Nyland: Mike, don't you think that is natural? You enter into a new territory. If the trip is actually from the surface of my life, like the skin, and I want to go deeper within myself where I can reach another kind of a place more essential, or a place which I still call **Magnetic Center**, I will go through territory which is not skin deep; deeper; I don't know anything about it really. I've never really considered my Inner Life to be lived in such a way

that it could grow. There has always been there a little bit and just enough to make Man Number Four out of me, but it never has occurred to me that something ought to be done with it, although I've read a great deal and there have been many books that stimulated me and I've tried, honestly, to live and to become like Thomas a Kempis and imitate Christ.

But you see, all of that what I now do is really to set out on a trip, and becoming really simpler and simpler the further within I happen to go. And the more unknown the territory is, the more I will want to find out what is the road; also, to be sure that the road is right. And with everything around me not being familiar, of course I will become confused.

The suffering comes when I leave the surface, when I actually say farewell to a variety of different manifestations of myself which I know are quite useless, and a lot of junk that I happen to think about, and a lot of feelings I may have about other people which doesn't concern me at all. It takes a little bit of tearing loose; sometimes cutting myself free from my own self love, or complicated ways of doing this or that, or saying...or ponderously considering the affairs of my life. And of course I give it up because I say it's like ballast I don't want to take that through the desert. I want to live, if I can, on bread and water—if I could—or, if I say 'simplicity' and I become ascetic. And maybe I don't want to extend it so far, but surely I will lose a great deal of the stuff that now makes up my life, and I have to find some kind of a substitute to fill it and I don't as yet have enough energy to create an inner life right off the bat, in full development. Because when I walk, I may leave that what I say 'distrust,' but I do not find friends as yet that I can trust. And the confusion will set in because of the uncertainty of what I reach and not knowing if it is the right road or not, and there are not enough signs to indicate it.

It is quite necessary…I think it is essential for a person to become essential. I think it is very necessary to loosen oneself, as much as one can, from that what is just ordinary life. I think it's very necessary to realize how one is bound and that a lot of the bondage is not for our sake, it is for the sake of Mother Nature. She is not going to let us loose as long as we can be of some kind of a service to Her. So I'm interested—as I say, 'Man Number Four'—in an entirely different set of reasonings, a different set of feelings, a different set of behavior. I want to find out for my unconscious existence, as a personality: How much can I keep, how much must I pay? And the payment is not easy because my life, when it is unconscious and I've grown up to a certain point, of course I'm attached to it. I'm attached to all kind of relations. I'm attached to my own learning. I'm attached to that what I experienced

which gave me pleasure. What is it that I look at when I remember school? Not so much the time that it was bad, but the times when it was good. And then they are replaced by that what was bad so that I can dwell on it, because that apparently had more effect on me; and still, I don't want to recall them, than only with a little bit of a laugh and say, "Thank God I'm through with it."

It's exactly the same with this kind of Work. There will be times you look back on what you have suffered and you say, "What was that suffering?" At the present time, I am in such unknown territory I don't even dare to put my foot forward because there is not enough light. The only answer is, I keep on going because I know I get away from something I don't want. I know that getting away from that what I don't want I have a chance to get to a place where I do actually want what could exist, that gives me the hope. I have no way of describing what will be, but I know that I want to get away from the bondage of Earth, and any attempt I make in relation to loosening up such bondage is, of course, welcome.

Keep on going, Mike. It doesn't make much difference. You have set out on a certain road. You have to go ABC until the bitter end. But in that process you will find out that there are nuggets of gold which may be in the letter 'D,' and may be a little later in the letter 'G.' And then you will really know the value of your life.

**M2065**

The wish for Work comes from within oneself. The wish itself is formed in one because of many conditions of life in which one runs up against the wall, or where one has suffered, or where apparently there is no solution, or where apparently there is no answer to a prayer. And in the last instant, when everything seems to drop away, I cry out in the wish for help. And then that help can be given, when I know something about Work and I have had interest in it. And when this wish, being followed by the attempt to create little 'I', little 'I' is then created to the best of my knowledge, which is still subjective. And I wish to put it in a form so as to make it a little bit more palatable, like when I think about God or I feel His Presence, that I create a form in which that God-unity can appear - knowing well enough with my mind it is absurd. But I do it in order to establish a nearness. I want something to be with me. 1 don't want it to be in a book. I don't want it to be in a church. I don't want it to be in special conditions. I don't want it really to be when I am in a special kind of a condition of prayer. I want it to be with me in my life as it is and as I have to live it. And the wish then, for wanting to create such an Entity, comes from my own life.

My own life, in essence--in essential, essential quality, is what is called a **Magnetic Center**. That exists. That came from father and mother; it came from a long line of ancestry. It came, most likely, by a natural way. It might also have come as an introduction at the time of conception, when certain circumstances were conducive for that purpose; or when, perhaps, a certain person could be born in order to finish up what had been left unfinished. Whichever way it is, it has a non-Earthly quality and is called Life within one.

It's important to understand that that is the cause of my wish. I cannot do anything with that wish because already, from the first moment, it becomes covered, and as Gurdjieff would say, written on; and education does the rest; and I, with my particular associations, kill it. It pushes it to the background, which is the same as killing it, because it's not accessible to me. And only very special occasions when a shock brings it out, and I realize my existence as it is - almost, let's say, at the moment of dying that I have that kind of realization that Life exists. Perhaps then the knock on the door is loud enough to make me come to my senses.

But otherwise I do not think very much about my own **Magnetic Center**. But I've explained several times that it does cry when a person develops his Conscience. That is why I emphasize the necessity of developing

such a Conscience. Together with the Conscience you will learn how to listen. In the beginning you don't, you just let it talk; after a little while you don't hear it. It can even cry "Wolf", and you will not be fooled, you say, so you don't pay attention. When it is strong enough to be heard, when you are quiet enough to let it be heard, it tells you, "Please let me out."

This is really the cry of a baby when it comes on this Earth, in this life. If one could understand the cry, it is a little rebellious. "Should I go through this? Should I, with my Life, be put in this form?" The rebellion is, "I don't want it." And the cry is, "Let me out again." But it cannot be done. And so a little child does grow up. Very soon it loses the wish for that kind of a Life to be free and it starts to accept, I say, fairly soon, the conditions in which it happened to live. And there's very little you can do about that, unless you know what might be right. And not knowing what is right for oneself, one knows even less about what is right for a child. It's a question of one's feeling and intuition; it is not formulation.

In any event, Life as such, in one's **Magnetic Center**, existing and wishing to be set free, needs then an Entity into which it could go; that is, it can again and again be born. Your **Magnetic Center** goes with you in the formation of Kesdjanian body; it will still be part of your Soul. It will not be free until there is a fusion of Cosmic energy. And in the meantime, I need help to set it free; and this is the prayer to God, to help me for that, purpose - not for solving my questions, and not for making better weather, and not for curing my headache, and not for stepping on the toes of my enemy. I ask simply for His Life, as part of Him, to be the same - to duplicate, as it were, of what has happened to me. I ask for a second birth.

This is what we call a renaissance; that is, the birth of the little 'I' - not in the image of God, because the image is the form, but in accordance with God's principle of Life. Willingly then, to put that in the form of my little 'I' - which I do not know how to define, than only saying that it has certain qualities of being ethereal, being light, being helpful, being able to give facts to me, to look, as it were; that is, with the 'eye' of the 'I', to observe me in benevolence. And as it grows up, it acquires different kinds of characteristics, all of which will be useful for an Objective Life.

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The little 'I' becomes aware of your solidity - not your unconscious state. It skirmishes around it; it may know that there is something there

without being able to define it. Your little 'I' - to use the expression - pierces your heart and finds your **Magnetic Center**.

There are many things about these meetings, there are many things in the answers to other people's meetings. What I've said about references to what you already know and have studied, regarding Work - you see, it is not a question of showing how well-read you are - all that is nonsense, it doesn't do anybody any good, because they can read it. But if you'd make references to what other people have said about Work, and using their language as a quotation, it has substance.

What is it you want to find in *All and Everything*? Yourself. And when you find it, it's very difficult to tear you out of the pages. And if you do try it, you take a little page with you, filled with quotations. The solidity receives also, from your reading, material to help you to solidify yourself more - more and more, stronger and stronger. It becomes a foundation for your Work. It becomes that kind of solidity that you always can count on it, and for a little while, your **Magnetic Center** is very happy to have a little more space. Your solidity is still bound within you. It is not the freedom that the little 'I' has, but it will constantly, because its - I don't want to use 'heaviness' - but because of its weightiness - if you understand what I mean by that - that is the term used in pondering: the weighing of a sentence, or a sentence which has weight means it has meaning.

Solidity has a deep meaning and is not only 'meaningful', but it is active in wanting to give you information of how to Work. And by bringing the attempt for Work, this time, within yourself and to Work from there, it will solve the problem of the application of Work in your daily life. And it will make then your daily life more whole, instead of - like in the beginning - the necessity of separating your attempts, when life is conducive, and ordinary life. It will begin then to be with you in your daily life, and occur - make itself known. And the attempt that then has to be made is not to become forgetful, to follow up whenever you are reminded, because that becomes the obligation of having a solidity.

In ordinary life we call it character, which is a character formed because of maturity. It has not the characteristics of that what I call the foundation. For myself, it must be based on realizations which are, for me, as close to absolute as they can be. Character traits in ordinary life are not, as yet, absolute. When I say as close to absoluteness, I don't want to say they are absolute, but they become a working hypothesis. And then when it is helpful for my Working - my Objective Work hypothesis - then there is a chance that

when the permanency is reached, it has become axiomatic and is then part of my life totally. And that what I am then is the reorganization of all three centers - not only to full-growness and to freedom on the part of the physical body, but the possibility, in being full-grown, to become One in harmony as a result of a full-grown 'I' telling me that God is ready to receive me.

I don't want to go too far in trying to explain a few more things that occur to me, because I am afraid that it may be heavy when I talk a little like this. I don't want to burden you. You must Work to find out more. The capacity of you depends on the openness of your Being. Being is influenced by your attempts which can have a result, and attempts which are honest. But I still must beg you to stay within the bonds of explaining Work purely; when you talk about Work to others, that you use such exact language that there is no possibility of misunderstanding and misinterpretation. And that when you do happen to listen to your own answers, when you are quiet by yourself, that you then can be honest enough to say how rotten it was, and how little you really did know, and how you tried to become hypocritical in explaining things you didn't really understand yourself.

That also is Work: to accept oneself as one is and not to hope for the best, that you can fool yourself. There will be a time when fooling is over, when you face the reality of your death. And one Works towards that moment.

To Gurdjieff. If he has any need of any one of us, give it to him. If you wish him well, you can pray for his Soul.

**M2083**

What is the meaning of relationships? To help each other; to see if we can understand the difficulties of the Valley of Death, if we can actually be reminded, time and time again, of the aliveness of Life, of the knowledge that also can exist on the Earth, although it is hidden and it is most of the time in darkness. It has to be dug for. You will find it within yourself. That what is within is also dark. When we talk about openness, it is to Let light in, that something then can again and again be kindled, as if your **Magnetic Center** is a pilot light and you have to give it energy to make it into a flame and warm you up and give light on the path you want to follow. That is the meaning of meetings; that is the meaning of Work together; that is the meaning of the Barn; that's the meaning of physical work on Saturday and Sunday; that's the meaning of playing music of Gurdjieff at lunch - to remind you, somehow or other to remind you. To put a pin on your nose to remind you, to say, for God's sake time is getting short, isn't it? You don't know it, because you don't live fast enough.

**M2260**

And I wish then that this life of myself could exist free from the form in which it now exists which is my body. So in trying now to see what is this 'I', I have to admit that it is not at in any concreteness existing. And although I talk about it as if it really exists, because that's the only way I can bring it down to Earth, in reality it probably does not exist in that way. And at the same time, I do want this 'I' to have a certain kind of authority about me or above me, and about me, that is, concerning me. And I continue to imagine it to exist in such a way that it can have a value, that is, as an Entity, without having a form as yet, because the form belongs to me as a subjective pattern.

But I want to be interested in what Life is going to tell me so that afterwards this 'I' can set free my own Life which is represented in my **Magnetic Center**. And the whole story of the Prince and the Sleeping Beauty is really this question of an 'I' trying to set free what is in **Magnetic Center**. And that what is necessary for the Prince is to continue on his journey until he finally finds the kind of a - in that story of course - a kind of a girl or a woman with whom he can fall in love and with whom he can join. Now the idea being that this 'I', being interested in me, has to discover in me what is my treasure, what is still unsoiled - not spoiled as yet. And he also has to find out what the existence could be when that kind of a condition exists with **Magnetic Center**. So he has to go through the rules of ordinary subjectivity to find out what is covering up this **Magnetic Center**.

And on this journey he has to travel through me. That is, he has to become acquainted first with my body, which is the Earth. This Prince has to become acquainted with my feelings, which is a planetary level. It has to uncover that what is without dimensions, which is my **Magnetic Center**, which is really my Sun within me. And you might say the particular obligation which this Prince has is simply that he was ordained to associate with me upon a command from above, when my prayer is addressed to God, to send this kind of a Prince down in order to uncover within me that what is the highest value of myself. Now for that purpose it doesn't matter if the prince exists in a form I am familiar with. It would be very interesting if it actually could become that, but I have no particular reason to wish it to be like that provided it has power, provided it has existence, provided it has life, and provided it has willingness to see what I am, to find out. All of that can be done within myself in the imagination of existing which starts to function.

**M2261**

Stephanie: The question that I had has to do, not with the method of application but with a perspective about how to place a certain idea. You talked on Thursday about **Magnetic Center** and 'I' joining. And I wanted to know -- and then also Consciousness and Conscience, and I've been confused about whether I could equate **Magnetic Center** with Conscience and what it really means. I don't understand that at all. And I want to understand. I don't really understand Work in it's totality from that standpoint.

Mr. Nyland: It starts out usually in one's thinking about the difference there is between a mental aspect and an emotional one. And many times when one sees oneself unconsciously and behaving, the motivation sometimes comes from the brain, sometimes they come from one's feeling and that many times there is a conflict between the two. If they happen to be the same and the same kind of an Aim, of course, the result for oneself is much stronger; but it is usually the case that I feel differently from what my mind tells me to do or reversely. And that there is no language between the mind and the feeling itself, that is, as it were, cut off.

They have their own language and there is no possibility of translating it. That kind of a conflict one should know because it prevents one many times from doing the things that are right simply because you do not know what is right. You have an idea that what your mind tells you, that that is right and your feeling doesn't agree or reversely. And that kind of a conflict is not easily solved, and usually it's solved only by going in one direction and not in the other, and maybe you find out that it was the wrong direction.

Now the question of this Consciousness and Conscience. They function together because they are growing up, as it were, at the same time. When one compares the two different bodies in the three body diagram, the development of a Conscience is dependent on the Sol La Si of the Kesdjanian body. And parallel to that is the Do Re Mi of the intellect. And there is a constant interchange between either one or the other methods that one wants to follow, starting out with the Do and going over into Re and Mi, that the Re is connected with the Sol of the Kesdjan and that the Mi is connected with the La of the Kesdjanian body. And reversely again, so that the Do of an intellect is really connected with the Fa state of Kesdjan and going over in Sol. So the reason why they are similar, although different facets of the same thing, is that their education, as it were, their development, is simultaneous.

Now I do equate **Magnetic Center** with a Conscience. I say it has to be set free, and that is what I talked about on Thursday. And I've compared it to the Sleeping Beauty which is in prison and asks to be set free, and the Prince who is hunting for the possibility of development for himself in trying to find a treasure which will really enable him to see the world as it is; that he finds this young lady and, of course, is enamored in the story and sets her free. Her place is Conscience. She is the guiding factor for the performances of the Prince who wishes to become a Consciousness, but cannot as yet because he is not sufficiently full grown and all he can do is to refer to his father, the King who has originally sent him, and in order to live on this Earth in which he then finds his, you might call it a counterpart, but that what then encourages him to grow up and become a man.

A Conscience will help a Consciousness to develop. And this is really, as it were, the story which sometimes — sometimes we compare it with what takes place in our own experiences on Earth and then we call it positive and negative, or we call it masculine and feminine. And that the relationship between these two, although quite fundamentally different, that in principle they exist as parts of Life which then, if there could be a combination between the two, it would give a certain unity which would be, as value, much higher than each component part. So that the combination of Consciousness and Conscience, if they could relate to each other in that way, would have a wish for further accomplishment between the two of them, making that as a unit, which unity would have more value than the component parts by themselves. So it is not simply the addition of Consciousness and Conscience, it is really the fusion of the two which causes much more force because of such fusion it is two squared instead of just two plus two.

In this case, of course, the value itself is the same, it is four. But that what has caused it to become four as a road is quite different from an addition. In fusion, and particularly when we relate it again to what takes place on the Earth, the fusion is separate functions of each component to be united with the equivalent functions of the other component. If we talk about man and woman on Earth it is always the question of physical and emotional and intellectual, and that the greatest unity exists when all three can be united on the level which is inherent to the condition of either physical, emotional or intellectual, and that ultimately that what is fusion between man and woman should be a three-fold component or a three-fold composing each other.

Now in that sense **Magnetic Center** has become Conscience and expects a Consciousness to perform in relation to a Conscience as that what

takes on the initiative and is the guiding factor in the form of activity towards further development. That in that process the Prince grows up and becomes a King and as a result that what is Conscience learns by whatever the shortcomings may be of the Consciousness that then the expectation on the part of Conscience that Consciousness will actually grow up, will create in Conscience a corresponding part so that then Conscience becomes a real Conscience because there is a real Consciousness also in existence.

This Objectivity of the mind will need food, food that can be given by the perspective which is felt by the Emotional body in relation to the totality of all Life existing, of that what is then felt as existing without being able as yet to define it or to put it even in words. The relationship of love towards other people is based on that, in which of course the body does not take any part. It is the Conscience of the wish to see that that then what is given for the development of someone else, first has to become emotionally expressed. And I've said many times the relationship on an emotional basis must always be hundred percent. There can never be any argument about it. It either is or it isn't. And when it isn't, don't try to fix it up; it has to be there in its totality. This means also that with the Conscience developing, there is a desire for guidance and a desire for wishing to follow that what has more understanding. That what also as Life is now connected with the totality of all Life existing, of which one becomes more and more, in one's own realization, a part. And it is at that time that **Magnetic Center** starts to discuss these affairs of the future, because then it becomes apparent that that what is oneself is identical to all forms of Life existing, and the only difference is the form in which such Life happens to be crystallized.

With the development now of the Soul, and the giving on the part of the emotions of all the energy necessary for that future development, that what really becomes important at this stage is an insight in the totality of everything existing, according to certain laws. One goes back again to a little more theory and wants to find out about the Law of Seven, the Law of Three and the Enneagram. And at that period it is quite right to feed the mind with a little bit more theory. But, you see, it has to be based first on the understanding of the wish for the development of an Emotional body, and it has to be based on the place of the physical body, where it belongs. Only then can the theory of the Enneagram in particular, or even the Three Body Diagram, be understood the way it ought to be understood, and there is not as much chance for misinterpretation.

Now, that little period of theoretical knowledge also disappears, because a little bit is enough to give guidance and to give one a feeling that one, as it were, 'belongs'. It is not sharp as yet, to know where one is going, and there is no possibility of a description of such a new country. One knows that the new country exists, and one also knows that one has the responsibility to visit it. One goes back again to the development of the Emotional state. And this time it is not reaching out to something that is outside of oneself and recognizing that what exists somewhere else in the universe. This time it is

the deepening of one's emotion within oneself, and to that belongs the actual search for one's **Magnetic Center**. That is a purely emotional quality. That is only in the kind of a world that can be felt and should be felt very deeply; that is not a world in which words occupy a certain place.

It is based on the activity of the physical body by being a servant to one's Conscience, and to try to take all kind of experiences of ordinary life from the standpoint of finding the place which is correct in relation to one's emotions. The mind does not play a part in that, not as yet. It is first necessary to gather experience, experience of an ordinary unconscious kind, in which there is no description or no desire to define 'I'. One forgets 'I' at that time, practically, and is only interested in that part of 'I' which is Benevolent. Because this has to be maintained; a relationship towards the totality of all things existing and an assurance that there is a possibility of reaching it by means of a step. That is quite fundamental; otherwise you would lose yourself in the variety and the multiplicity of ordinary life.

So, although you associate with unconscious states of yourself and unconscious conditions of others, there is something quite fundamental within oneself, a deepening of the emotion within in which two things have to be accomplished: One is to reach the fundamental cause of one's own life; and the second is the ability to feel and emotionally becoming involved, without a wish to formulate it. A Conscience can then stand on its own and can have a relation to 'above' as well as to 'below', if you want to use it as that kind of a phrase. It means: To the outside, whatever space and time indicates; and to that what is within, as far as one's Inner Life becomes noticed by oneself. One has to develop a feeling and has to have a wish to deepen it. Regardless of where it will lead, it will become adventurous to find out what one's emotional life really represents.

The problem is more or less solved when one reaches **Magnetic Center** within, at the same time that the concept of God becomes clear. When that is reached, there is again a change in one's attitude towards oneself. One has found out a great deal about oneself, and it has been necessary, at times, to sacrifice unconscious behavior forms because they were obstacles in the way, and they were on the road of going from one's essence to one's **Magnetic Center**. I've said once, it is very very difficult to find the Essential Essentiality within one's essence, because there is no road indicated which will lead to **Magnetic Center**. One is helped, a little bit, by the openness of oneself towards the possibility of such a search, having a possibility then of solving a problem. This particular attitude of openness means that I get freer and freer from that what I wish. And the openness simply means that I am

expecting, hoping and waiting, but in the right way; as if that what I'm not doing does not interfere with my wish to fall asleep. When the candle is kept burning, at the proper time **Magnetic Center** can be seen and reached and touched. And one wants to wait until that actually occurs as an experience which then is never to be forgotten.

When this has taken place, one has reached within oneself a very definite confession that one has to make: This is Work for me, and I promise I will never forget it. One does not make a promise that you will Work all the time. You make the promise that your Conscience will always be there in judgement about whatever you are doing, and in whichever way you will spend your energy. I say it is a different state because now it is a question from one's **Magnetic Center** in search of a Soul. And this question is solved by having that what is now available within a **Magnetic Center**—as I say, without any feeling, without any thoughts, without any preconceived notion —able to participate in the activities of myself on this Earth as long as I live here; in which there is no further question about the place of the body, and there is the guidance which is given by a quantity of energy ready to become manifest. The guidance which is there, but very small, is only a little bit of light, way out, which indicates a direction. But the sincerity of the wish is now not any longer on the development or the involvement of an emotional state. It now considers that what is emotional only as a source of energy, and when this which wishes to go out is almost, I would say, like a part of **Magnetic Center**, wishing to find out where is the Soul of oneself.

It takes with it—that is, **Magnetic Center** takes with itself—a certain quantity of food. I've said that the body is a servant. The quantity and the kind of food necessary for this research—searching for a Soul—is dependent on how much I am willing to give for the development of a real Kesdjanian body and a real Soul. This is the time when it is necessary to consider all forms of energy of the body itself. That culminates in sexual energy. And from that we take two kinds: Helkdonis and Abrustdonis. That is now carried by this part of **Magnetic Center**, which wishes to find out where is the direction which is necessary for the Soul, and to give then to the Soul that kind of food; and to leave, as one goes through one's essential being, the kind of food which is necessary for the maintenance of the Kesdjanian body. We call this 'Participation'. It is simply a means of reaching that what has, as yet, to be explored. And it is then that one finds within oneself all kind of possibilities within, as well as the reaction to anything existing outside, being provided for the purpose of what we then call to be 'Awakened'.

I said today when you look at the snow, the little crystals of the snow reflect light, and that should help you to be affected by each one of such crystals reaching you, to remind you that you have a task. It is that road of adventure, that wish for a search of finding one's Soul, and taking with one the energy necessary for the feeding of it, that then one discovers, in an Experimental period of oneself, that one has much more available than originally was even considered. That what takes place, then, is a search of this wish as personified by **Magnetic Center**, becoming individualized on its search for finding the Soul; in the Soul, experiencing that what is like an Experimental period, of seeing what is still a possibility of what always has been potential, but what was within the means of that Soul.

On that kind of a road of adventure, one discovers the beginnings of one's Soul. And it is interesting how then that what is the Soul as beginning—we call it Do-Re-Mi—is really the other side of the Sol-La-Si of the Kesdjanian body. And being familiar with the growth of essence, in becoming more and more deep, and understood as an emotional quality, one recognizes, in that what takes place as a gestation in the Do-Re-Mi, that what is necessary for an understanding of the striving of the Soul to free oneself from bondage. Because that's the same process that the deepening of an emotion goes through when it wants to become free from one's feeling.

And so, you see, one reaches, a place where all energy from the Kesdjanian body, having served very well for the maintenance of the Kesdjan itself, still has enough energy for the love of God. The wish to make a Soul depends on how much you love God, how much devotion there is within you, how much willingness there is of the sacrifice of yourself for that kind of an aim which is not at all connected with oneself. It is an unselfish aim in which the wish for growth is paramount. And the reaching of God, of wishing to be accepted by Him, requires the humility of wishing to give up all energy of an emotional kind for the purpose of that what can exist afterwards even when the Kesdjanian body has to die.

I go through these different kind of aspects of Work in order to illustrate that there are a variety of such possibilities for oneself, and that at certain times you may want to use one and sometimes another, or that one person may be affected—for one person, one aspect may appeal to him, and for another something else; that you always must try to look at any meeting about the different things that at that time can actually be of use, and that you wait until some other aspect can become of use, or if it has been already of use, that you simply recognize it as something that has helped you. So that you never should become negative about anything that you don't understand as

yet, and that your humility requires that you will accept whatever you can accept, and that you are willing to admit that you cannot as yet accept certain things which, I don't want to say are too difficult, but which have a proper place on the line of the development of yourself. That what you eat when you are 18 years old is different from that what you eat when you are 5 years old. And your digestive processes are not as well developed when you are young compared to when you have reached ordinary age of, let's call it, physical 'full-growness'.

When we talk about Work, you have to look at all the possible aspects and take only that what you can take. That is the truth for you, at that time. Investigating all things but only take that what at that time can belong to you, so that then you will not lose it anymore. All the other stuff that you try to put in your mind, you will lose. That what you can take as truth belongs to the totality of our self at any one time—I say, sometimes, not homogenous and definitely not fused, but nevertheless having the characteristic of the three centers wishing to combine to the extent that it is possible for them, at the level of your Being.

If one sees this—that then that what can be satisfied is the level of the Being in the future of the development of a Soul—that is emphasized more than anything else, the question of wishing to become unified with that what has grown up, to see if, when these three bodies actually can exist, when is the proper time, then, to have it united and become fused into one. To some extent, it is not our problem. It is a problem of that kind of time, when time becomes timeless for oneself. It is not that we make time timeless. Something takes place that we finish with our time. And then something else is substituted in relation to the level of our own Being.

And so, one continues to Work, without at times wanting to explain it or wanting to define it as 'I', or wanting to even mention the word **Magnetic Center**. One keeps on Working, spiritually. You see, there are developments for a man in different manifestations, perhaps in different reincarnations of himself, and they are connected by certain times—a certain period—in which this spiritual Being of a man is not on Earth. And it has to stay, sometimes for quite some time, in a different realm of spirituality, of making adjustments and changes in accordance with the Laws which exist there, so that then at the proper time, if it is necessary to come back to Earth—which may of course be possible—it can then prepare for that entrance or re-entrance into a form of this Earth. But during the time of the spirituality of such a development, it becomes known why one has to return to Earth.

And it is the same way with 'I' and with Work. The necessity every once in awhile of a personal appearance on Earth can be compared with the personal appearance of 'I' in relation to the body. It has to function then by reminding one that one ought to Wake Up. And then there are periods when this 'I' is not visible, but it is still in existence. It has gone within. It is then within one's essence and is feeding one's Conscience. There is at that time no necessity to make it formulatory; that is, to express it in the terminology of words. It is necessary that it exists. And particularly after **Magnetic Center** has been reached, the question of devotion is a simple word that has to be used to indicate existence of this 'I' within one's Inner Life. That is a period I compare with a spiritual existence away from this Earth. It is a period in which one becomes looser and looser from that what is the body and its desires. It is done by this 'I'. It is not functioning in the way we say in the beginning it has to function. It is the functioning of the Benevolence, that part of 'I' which will help to form one's Conscience.

An 'I' is not always to tell you what is Consciousness. It has a three-fold function. The Consciousness of course is a little indication of what is meant by it, by 'I', by the existence of 'I'. Benevolence is simply to make one feel, to make a person realize he is part of a totality of all things, that he belongs. And the statement of an 'I' within oneself, having a voice which sounds within the confines of **Magnetic Center**, is an indication for the body of how to control its own desires and how to separate all forms of energy of the physical ( - - - ) they exist.

Then follows a period again of 'I' appearing. It is then much more complete, and it has maturity. It is then not only a light; it is a very definite guide. It then actually takes initiative. It then executes what it has found in a spiritual world and starts to apply that in different forms of ordinary life. And then this 'I' is ready to indicate to oneself what are the attributes of a Conscious and a Conscientious man. This is a learning period. It is to some extent a reincarnation of 'I'on Earth—on the earth of the body. It belongs to that Experimental period that I mentioned. It is the finding out of all possibilities which are potential, but which are within the range of the possibilities of a Soul. It is the rearranging of that what is still a little bit chaotic in a state of gestation, to prepare for the birth of a Soul on this Earth. We say that takes place at Fa. We also say it takes place at the death of Kesdjan. By that time the physical body has, as it were, ceased to exist as far as Life is concerned, but it still exists as far as foundation is concerned. That is, the maintenance of one's life on Earth requires just enough energy to be able to contain within the body enough substance for the feeding of it. This is what I call the foundation for the Soul body. It means that the Soul then can

be placed on the Si-Do of the physical. It also means that at any one time the physical can disappear. This is the question of the devotional state in which the spirituality now becomes apparent and is made real, and crystallizes then out into a form of a real man.

That is what Gurdjieff means; the 'New world' of a Man, the creation of that what really belongs to him but for which he must fight, for which he must be open, for which he is willing to sacrifice himself, for which there is no further place than only to become a channel which runs through the physical body for feeding the Soul-as I say, sometimes, on 'top' of the physical body. For that reason the Soul is connected with the head. It is connected with the states of Consciousness. For that reason the Soul body is called also an Intellectual body, because the beginning is on the top of one's body—that is, the head. Then it continues as an octave, the Soul octave. It is that kind of food that finally comes to the head and then is freely given for the feeding of the Soul body. It is through the head that the Abrustdonis reaches the Soul. It is going through the body that the Helkdonis is given to the Kesdjanian body.

The reason for perspectives of this kind is to give for this coming year a very firm foundation of Work itself, of the different aspects which are in *All and Everything* and which you can find in principle everywhere, and in detail at certain places only. But you must take *All and Everything* also in totality; you cannot leave certain things out, than only perhaps by saying, "I am not as yet ready for it." No one expects you to understand the experiments of Gornahoor Harharkh. It will come in time. No one expects you to have a realization of timelessness, or the relativity of time existing at different levels. No one is expected to understand the real meaning of Impartial Mentation or the horns which grow out and are held, and are sustained by the servants and the well-wishers for Beelzebub. One must see *All and Everything* as gradually opening up and showing you the treasures which are there and hidden; but they can only be given when you are in a state of wishing to use them. Otherwise, the book has no value. And Gurdjieff hoped that you would understand the necessity of the usage of that what was given as principle, or as stories, or as description of Makary Kronbernkzion, and Lentrohamsanin, and Hamolinadir, and Abdil—all such personages which are descriptions of principles which are alike, and which only differ in the experiences they have. That all of that has a meaning, which Gurdjieff hoped, that when you read it three times, you may be able, at the end of the third reading, come to the conclusion that it is all right, now you know that your Work can start.

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Sunday lunch

At times it is possible to understand that there are many ways that lead to Rome. That is why last night we talked about different approaches or interpretations of Work. And the fundamental issue is always to reach that what is, without any further argument or question, a permanency of oneself within one's life which we call **Magnetic Center**: a center of attraction, a center towards which one wishes to go, which attracts something of us, in order to unite with that. And then, by means of such a joining and fusion together, enables one to walk away from that and to get indulged, or rather to become affected by ordinary life in unconsciousness and still maintain that what is the principle of all Life within oneself. If you can walk, in that sense, with God within, one can become a man even on this Earth.

**M2499**

And so now, when I wish to see what it is in me at times that can reach this particular experience of being non-dimensional, I start to compare it with the possibility of an experience of freedom, or sometimes mentally I express it as awe, and sometimes feelingly I express it as not having any possibility of any words expressing my feeling. These are the three potentialities which still exist as potential. That what is within me, as **Magnetic Center**, has no further potentiality than only the wish to be set free. The other two potentialities within my emotional state, and within my intellectual state, still can become actual. And so I must use that what is for me my own solidity within as a beginning of that what has a realization of non-dimensionality.

I know I'm talking theoretical but I want to make quite clear what I mean, because it is very much dependent on that particular point which is non-subjective, and from which really the wish starts within me to develop, because there is the realization of bondage of that particular **Magnetic Center** within myself which, at a certain time, wishes to wake up, and is helped in waking up by that what is 'I' searching me, this essentiality essence of myself which I call many times the sleeping beauty and the 'I' is the charming prince. It is a search many times - compare it to many folklore stories, and particularly, let's say, Parsifal or that what is the hunt for the Golden Stag or the Golden Fleece in Greek mythology. All of them have an aim to illustrate what is really the search of a man when he becomes aware of the possibility for himself for that kind of freedom. And the 'I' existing is a result of the sincere wish within this sleeping beauty, wanting to be set free and not continue to sleep, that then produces in the different functions of myself a potentiality which is awakened and wishes then to become actual by means of the acquisition of certain ways of Work. So that my real wish for wanting to Work comes from the essentiality essence of myself; that that what is still you might say, unspoiled and remembers, in this question of self-remembering, it's real Self. This time the 'S' is with a capital.

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I would like to suggest that about these questions, if they interest you, that you start to think, contemplate and meditate.

The question of meditation really means that at certain quiet times when there is nothing intruding, when you need not be afraid of being disturbed, that you come to yourself; that is, that you come to that what is really you, that is, that what is still potential within and a realization of something

existing which is really your Life. And the contemplation of that what then becomes attached to that what is the object of such meditation, is constantly this idea: what am I as Life as compared to the totality of all Life as symbolized by God? This is right concentration of effort in meditating. Don't meditate about your own little thoughts. They have no value.

That what is worthwhile meditating about is the freedom which exists within each person. And although you need not sit for any length of time, you can have certain time-lengths - five minutes - in which there can be a concentrated effort of considering these thoughts. As soon as you find that your ordinary mind starts to interfere, stop the meditation. The value is gone. One can learn how to meditate by extending that possibility of time. And maybe it can become ten minutes or fifteen but it all the time has to be as a very definite aim of a meditation, to have an aim of your Life. When that can remain, it is worth it. For the rest, it is perhaps a little embroidery. It is a little bit of an insight in different concepts which are quite logical and logically connected. As such, it can be helpful to give you a stimulus for Work. It will never be the substitute for Work itself. Work itself is a very definite endeavor which is Work; that is, an effort which has to be made contrary to naturalness. And since practically everything of us is naturaL, it is a fight against that kind of nature, and the continuation of nature usurping energy which it should not use.

The question of the existence of a **Magnetic Center** means that a person, as a three-unit entity, has the potentiality of becoming one. It is the same meaning as in the Bible that man is God's child, that he has the potentiality of growing up to call God his father. And that the relationship many times is that feeling that he is as yet practically unborn or just in the beginning of his spiritual Life, that the only way by which he can reach maturity for himself is by the continuation of a development of that what is his Self - what I mentioned a little while ago - the reality of that what is Self as unspoiled; that what is Life as Life without form; that what is what a man is born with when he enters into this kind of a form through a period of gestation, finally being born as a human being. And the contemplation of this Self is Self-remembering. Remember yourself as you were. The self-remembering with a small 's' is only remembering that what you are. But the word remembering is not very good when it has to do with a moment because usually we say: I remember what has happened in the past. But the word Self-remembering with a capital 'S' is quite right, because that what actually took place, took place at the time when I entered into this world, as a concept you might say, as a result of conception.

We can talk later about these ideas of Life and why, and what actually is taking place, or the reason for people actually to be born here and also the reason for wanting to Work on themselves. That is a little bit too much at the present time. I think we just stay now with concepts of Work itself as definitions and see what questions you have about that.

**M2500**

I say this many times, 'The creation of 'I' is an equivalent to the discovering of one's **Magnetic Center**.' And the whole idea of a desire which goes over into a sacred wish on the part of oneself, really means the combination of that whole Do-Re-Mi of Man Number Four, rolling it into one, into the total capacity of what that Inner Life might mean, standing on the edge of Mi and wishing to go across to Sol. That is the picture I sometimes have of man who wishes honestly to Work, when he says, 'I made an effort.'

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Don't talk too much about an 'I' already participating. An 'I' won't come down until you know what is Objectivity. Because if you prematurely have your 'I' be present to that what you are doing and participate, your Objectivity is gone. You're not Conscious. You're not Observing in the right way. You have already lost it, because you are so happy that, so called, the little 'I' is next to you to participate; it won't and it doesn't, because the little 'I' isn't there.

It's only there when there is a continuation of Objectivity and that wish being sustained by your **Magnetic Center**. Then there is a chance that an 'I' can be present for a little while, maybe, and maybe at that time can give you information about yourself, which is then the information you need as behavior, not as a fact of your existence only.

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Self-Remembering has a very good place in these ideas and the usage of these words. But you must remember what is meant by this real Self. The reality of the unspoiledness. The reality of that what I sometimes called it - 'non-dimensionality of existence.' That what is freedom from space as well as time. That is what is Essentiality Essence, par excellence. That is what <u>is</u> as <u>is</u> even when in prison, but not as yet soiled and never becoming soiled when protected. When there is a protector to take care of the Essential Essence of my **Magnetic Center** in the form of an 'I'. An 'I' then guiding that what is the reality of my Consciousness as expressed in a desire to wish to make that what is **Magnetic Center** my real Conscience.

**M2546**

What will keep you with Working? What will keep you interested in wishing to continue with a certain struggle, to fight against the laws of unconsciousness? It is only that kind of a realization for yourself, that you belong to a totality of all things existing; and that it is difficult even to conceive of that when you are constantly affected by the form in which you happen to exist; and that this gradual disappearance of the form, which I call of course from the standpoint of 'I', a transparency, that the form itself will have lost its particular quality of density and become spiritually existing, as it were, as if the density of the form changes and is not material any longer. And under the influence of an 'I' that particular process takes place, so that then the life form as a force, expressing itself through the matter, is only to be seen, and the form is not any longer visible.

But then the second point, that is the second step which is related to this. When one finally, through 'I', discovers the essentiality of Life itself; I say sometimes par excellence; as existing in **Magnetic Center** which is buried within the form of one's body somewhere, then the necessity of seeing that this kind of Objectivity which has caused it, and has caused the particular transparency to exist, will at this time allow an 'I' to proceed further, because it is not hampered by any form. As it were this 'I' functions like an xray, which of course is not interested any more in the form as we know it. It's only held up by bones. It cannot penetrate that. This 'I' however has different qualities and is quite superior to anything of an xray quality. And since it then makes that what is form transparent, it reaches the ultimate of its own aim, which is to be useful in the deliverance of this **Magnetic Center** from its prison.

When that takes place and there is that kind of unity of purpose, that what actually happens is a fusion of a Consciousness with a Conscience. And in that particular creation of a unity out of such two, it becomes a unity for the purpose of further growth of whatever is left of a man. And for that reason, those two, having become one, will proceed gradually again back to life as it is on Earth, in order to fulfill its ultimate task of serving with one's life that what is the requirement of Life Itself into the service of God.

You see that process, going this time from within oneself, **Magnetic Center** being the Center of centers, in which there is no further dimension, and when there is no further wish for definition, when there is just an entity existing which is without form, or whatever form there is, is transparent, is now at this particular time willing to do something quite fundamentally for

the personage in which it happens to be born, or which rather is that what is Life which caused a personality to exist. And then this particular aim is to proceed further and further, not hand in hand with 'I', but fused together with a common aim of wanting then to set free the totality of a person as he is now.

And this procedure, from inside to the outside world, and to the periphery of a person, is of course a very difficult one, because there are many obstacles to overcome. But they, as it were, this unit, newly created, has a very definite force, and one of the first possibilities is to make that what is matter for them still, that what is really matter becomes translucent. I use that word intentionally to indicate that it is a different process from transparency. It means that that what is translucent will take over the shining power of the energy which is within, and then constantly, because of translucency, it will light up the path where it has to go.

This process for oneself is the development of an 'I' in regard to that what one is. It is, as it were, the return journey of having visited this Earth within its own essentiality and then returning to the place where originally this 'I' came from. It might have come from one's mind, and it might also have come from one's heart. And the returning then is first to one's heart to reestablish the essentiality of a Kesdjanian Body, and then proceeding further to the Consciousness which will exist upon the return of this 'I' and **Magnetic Center**, and then changing completely that what is total brain power into a Conscious state.

That Conscious state is the Soul of man. That is where he then becomes permanent, because then his mind is not the mind we know about. It is a totality almost reaching the possibility of Omniscience. It is with that kind of quality that is recognized by God and that a person will recognize God Himself. It also means he enters into an entirely new world, leaving the world of Self consciousness, and entering into a Cosmic existence, in which there is very little that reminds him of being a man on Earth, but which will give him a quality of existence in which he recognizes all the different functions of that what belongs to the spiritual world. And in this Cosmic Conscious state a person, perhaps not any longer a person, an entity, or perhaps a spirit, functions as a Soul.

And this Soul, then, living in that particular realm, will have certain functions to fulfill, mostly to get rid of its name. That is of course one of the most difficult things. Perhaps it is for that reason, being born on Earth, and then receiving a name, which would ensure Mother Nature that that person, under such a name, forever and ever would belong to this Earth. The name is

not lost when I leave it. The spirits still retain one's name. They pronounce it differently. They describe it as a Soul of a certain kind, and link up with that the possible development which a Soul as a beginning of a Soul Body has already reached. But gradually even that kind of recognition will have to go.

**M2558**

We say in general, it is very much as if this 'I' then proceeds from where it is on the periphery of my ordinary thoughts into the essential qualities of a man; and in that direction, he is following up what is the real wish for an 'I' to be, that is, what is really the first attempt - not so much to help a human being, than only to the extent that he wants a human being to understand that there is much more to him than he superficially recognizes. And it is, of course, obvious that this only can take place in a human being who is already a little bit open to such a possibility. And we call him a very special kind of a man, interested in esoteric knowledge, interested in the possible development of his Inner Life, interested in the placing of an accent on his emotional life, his Inner Life. And the idea of an 'I' wishing to travel, as it were, to the essential qualities of a man, which are concerned with a man's own feelings becoming emotional, that then in that particular direction, an 'I' is not satisfied until he can become convincing for a man that it is really essential that all this has to take place.

You see, the aim of an 'I' is not to say to a man how he ought to become. What is a requirement on the part of the 'I' is establishing a contact with a human being in his Essential Essence, because only when an 'I' starts to touch that particular part of a person, there is a recognition of a person's own life which, of course, we call **Magnetic Center**, and it is magnetic because this 'I' is attracted to that. It wishes to go from the circumference, from the periphery to an Essential Essence, on its way, of course, helping, on its way, affecting the conditions this 'I' finds. And gradually, on this particular trip, establishing himself more and more as a benefactor, a person who is anxious to help, and only can find the real source from where this help can come when he will reach this Essential Essence within a man. This has to be done, of course, by the continued effort on the part of a person to wish to be open and to wish to be advised when once this 'I' has reached **Magnetic Center**. And that is the necessity for a human being to wish to have an 'I' present to him, and many times we say: to make room for such an 'I', so that it can actually start to operate a little closer and within this particular world of ourselves.

So, you see, it is exactly the same as what takes place in an evolutionary process, when that is explained on the scale of climbing up on the Ray of Creation, because there you might say it is like an objective something outside having to do with the manifestation of the universe as a whole. But, in exactly the same way, the principles exist also when an 'I' goes on its own search in order to reach that what is more essential, which

are the planets, and that what is **Magnetic Center**, which is Life par excellence, which now should make contact with all the different things which an 'I' already has produced in the changing of a personality into an Individuality.

It's not necessary for an 'I' to wait until the potentialities have all become active one hundred percent. It is already enough to have a certain sense of the possibility of an 'I' of what it might do; and in that particular period, going, you might say, from essence to Essential Essence, one is already in a certain state wishing to become that what one is not as yet, and sometimes even imagining that an 'I' already has reached that what is the Essential Essence quality within a man; and at times knowing that it does take place but not for any length of time. And that then the ordinary way by which one says, I am touched by Work because it has for me a possibility which I now see in which direction there is a possibility of growth, a possibility of evolution for oneself within the world of oneself. So the replica of that what takes place on the outside is exactly the same as if it is reflected within, but this time, first as an image and gradually becoming a reality the more this 'I' continues to function, with influencing essence on its road towards Essential Essence.

What does he find when 'I' comes finally to that point within oneself, where there is no change any longer as far as dimensionality is concerned? He finds that that what is **Magnetic Center** is bound. There is really where the crux of the matter rests, because the 'I' knows that there is something that he has to do. It's not entirely clear what the conditions are which he will meet, because, you might say, that the 'I' is in unknown territory regarding that what is a personality. And he investigates constantly, by means of his Teskooano, of that what is actually taking place within a man, and becoming more and more acquainted with whatever the traits of his character are and the way he behaves as a human being. And that it is necessary first to touch a human being in the Essential Essence quality of a man so that then, when once touching that, and then, if possible, setting it free, there is a change in a man which is very fundamental, because from that time on there is no further question about Work.

It is the only way then, which the 'I' has traveled, and which becomes open to a human being by having uncovered that what is Essentially Essence for such a man. That means for a man that what will never change, that what will always remain in eternity as Life, and that that is reached by going through all forms of the body - if you want to imagine that - how an 'I' reaches, with a great deal of difficulty, that what is an Essential Essence

quality in a man. And then the difficulty of convincing this **Magnetic Center**, in the first place, that it is bound. That is not necessary for convincing. Each person knows that when he really is serious. But in the second place, there has to be on the part of **Magnetic Center** a belief that it - this **Magnetic Center**; sometimes I call it a 'she', of that what has feminine qualities connected with emotional life, because one reaches through an essence to that what is non-dimensional, but the first requirement, if it starts to develop, is to become Conscientious.

And so, this **Magnetic Center** first has to be convinced that it is possible, after being set free, that it can remain free and does not have to go back to prison. That means, of course, for a man his continued wish to have an 'I' being there to help and to set his **Magnetic Center** free. It can have belief in that possibility when the 'I' is like a full-grown man. When a man has maturity, when a man is free from himself, when a man has reached a state in which he considers himself only as a means for the existence of his life. All of that becomes convincing to the **Magnetic Center**, and then it will be allowed to set it free. It's interesting if you can see that kind of a prison. The mere presence of an 'I' makes **Magnetic Center** realize that it never was in prison, that it was something as a result, Gurdjieff calls that the consequences of the organ Kundabuffer. The organ Kundabuffer means really that during the time of growing in ordinary nature, certain things have taken place as education which have made this Essential Essence retire within and it has been covered up. And during that process of such education, in whichever way you want to explain it, this particular **Magnetic Center** became bound by the actual existence of the organ Kundabuffer.

But for a man who starts to Wake up at least partly, or in embryo, there is a chance given that that what has existed need not exist any longer. And with that kind of belief in the existence of a **Magnetic Center** which could be set free, the proof for him is that it actually can go out of this prison, which really never existed any longer after a man became convinced that it was possible for him to become harmonious. We call that still the consequences of the organ Kundabuffer, but the consequences are not the same as the actuality. And when the actuality has ceased to exist, the consequences have not any longer the particular power which the organ itself had. It is that realization of the "living under the consequences only" that a man becomes devoted to his wish to Work. From that time on, this 'I' has a permanent place in him. And Work itself means that an 'I' starts to devote his attention from inside out, beginning with that what is non-dimensionality of a **Magnetic Center** and the Essential Essence quality of a man to help create conditions, first for a Conscience, for that what is a knowledge of that what is

right; an accent placed on that what is becoming to a man; a constancy of the wish on the part of an 'I' that this human being as a personality starts to behave gradually in accordance with the laws of the universe.

The laws of the universe are expressed within a man by an understanding of the laws of his life, because the universe for him is his own world, his own solar system, which is not completed at all, than only as far as the Earth is concerned in the form of a body; and only a little haphazardly, having certain feelings in his solar plexus and having really nothing on the periphery which it can call an intellect, because an intellect for a man is mostly made up by reactions and very, very little originality. That is why Gurdjieff mentions the fact that the Sun does not shine and it does not give off heat. He's not talking about our solar system the way we imagine the Sun to be. He's talking about our world, our little solar system within, in which there is no Sun, in which there is no knowledge to speak of, in which there is not even a function normally of those planets, that is, our feelings.

That is because the feelings themselves have not grown up; they have only a potentiality; they have an understanding of what is meant for a feeling for the maintenance of the body itself. But now what is the function of this Magnetic Center being set free - by love of this 'I'. You know the little fable about the sleeping beauty, a kiss from the charming prince. Real love, wishing to set it free, so that then it can develop on its own. And the convincing I talked about the other day is really the necessity of convincing oneself; in wanting to know what is meaning for oneself, that it is so and not different; that conviction within oneself is that the **Magnetic Center** can be set free, and that it can be promised that it will not be imprisoned again because of the devotion of a human being towards his ultimate aim.

In that way, that what a man wishes to become, becomes clear for him because, from the standpoint of his Inner, Inner Life, he will see that that what is not as yet developed now also can be developed by a constant effort of an 'I' remaining present to himself, starting from his Inner, Inner Life; starting from freedom; starting again as a renaissance of birth and entering into the world of dimensionality. This time, the development is real renaissance because it is, as it were, continued by an 'I' functioning, this time with the help of a guidance from Essentiality Essence in the form of Conscience. And so this process of gradually growing now affects the human being within his Inner Life; and from that time on, his own Inner Life starts to acquire the functions of Conscience; and further, it will start to acquire the functions of the Soul.

You see, this process can only be affected by an 'I' which is full-grown, is mature, which has the strength of wishing to continue on the road to within the center of oneself, reaching that what is the center of, let's call it, one's body - the unknown world, but wanting to investigate it and overcoming the different obstacles that are always in the way whenever there is an unconscious man and something conscious makes contact with the unconsciousness. The problem of how, then, to continue to grow depends on the presence of an 'I', the wish to have a Conscience talk, and an openness on the part of a man becoming Conscious. This process of further development now, which is, I say, like renaissance, again can be compared to that what takes place when a man actually is born as a human being. And in the beginning, there is a tremendous joy within himself of finally having that what was to be set free, which is now set free; and the belief he has in himself makes him, in the very beginning, overcome ordinary little essential qualities which are more or less easy because there is such an impetus and such a force within him, such a desire really to become a man, comparable to a period when one is affected by Work and there is no particular mountain, that everything becomes a little molehill.

It is really the beginning of a man wishing to climb the mountain we talked about the other day, setting out with tremendous amount of enthusiasm, and constantly having in mind the top he wants to reach. That is the road from Essential Essence, the beginnings of the awakening of one's Inner Life, the beginnings of the rays of the Sun shining on that what is the beginnings of a Conscience. That is why one says, after this wish has become convincing for oneself, it is as if the totality of wishes in the form of a Fa in the development of a Kesdjanian body now has become only one wish: to reach that what is the possibility at the end of a development of an emotional body, because with that a wish is concerned. Later on, the same process repeats itself for the wish for a Soul to develop. But we are now only concerned with this first possibility of going, like an 'I' now, from an Essential Essence quality to that what is essence and reforming within the feeling processes of a man that what becomes an emotional quality which then realizes what its aim is, and is then spirited as a result of the proximity of the Sol of the new triad.

That is why the Sol is placed there: in order to become more convincing that throughout the difficulties of overbridging the Fa of the constant effects of little wishes still talking unconsciously, still talking with an 'I' on the manifestations of the body, still very much connected with the physical body itself, opposing, many times, what this 'I' really has in mind and what, even with the beginnings of a Conscience, cannot be

accomplished; that out of this chaos of the Fa state of emotion, of feeling, feeling all kind of feelings put together, one very definite wish is formed for a man so that he says: From now on, I become devoted to my aim, and there is only now one way back. The same way an 'I' has come, I now travel on that road which the 'I' has made for me. That is, as I say, the beginnings from an Essential Essence quality into the possibility of having a real wish for a development which now starts to dominate. Because this kind of a wish is affected by the benevolence of an 'I', constantly everything remains completely objective. Try to understand that in these states, there is no further question about the subjectivity. The road back from this 'I', by this 'I', from the Essential Essence to the periphery is the constancy of an objectivity as a shining light which reminds one constantly of that what is the ultimate aim: freedom in the silence of Si-Do.

And so you understand when we talk about these things, they cannot be understood by people who just learn a little bit about *All and Everything*. It cannot be understood because it is an entirely contradictory statement: I am bound by my wish; at the same time I'm not bound at all by the ultimate desire as a result of my wish. And that paradox has to be understood by people who are devoted and not by others, because they don't understand what is really meant - that freedom can exist in bondage; that freedom as a reality is there, even if the consequences of the organ Kundabuffer seem to have a value for one; that that what is light exists in darkness; that that what is positive becomes absolute and is not any longer dependent on the negativity; that that what is subjective falls by the wayside in the presence of objectivity, and that the sole reason for subjectivity existing is that what is given to a man to become aware of objective life. That he then can understand that eternity is eternity forever and ever; that the question of infinity is an understandable concept because finiteness has lost its form, that is, its hold on one. Death has lost its fangs, I think is the word used in the Bible. There is no fear any longer. A man then, I've said several times, walks on his impressions which are absolute because they are the truth.

The building of a Kesdjanian body is then on that what one knows to be as is, and remains in that kind of reality of a knowledge of that what one actually is without any possibility or any fear for further interpretation. When the state has been reached, you see, a man becomes a different kind of a man because he is not affected any longer by the ordinary rigamaroles of ordinary life. It is not that he neglects them. He knows that he has to go back to the periphery. He is not there yet He knows that his 'I' has not fulfilled its function as yet until the Kesdjan body has become grown up to Si-Do, and unless that what is the Do Re Mi of his Soul has been firmly established after

the Si-Do of the Kesdjan, after that what has been accumulated as information in the form of knowledge of an emotional kind which is spiritual - it is not a material form - when that has been accumulated and the Kesdjanian body has been in existence at the Si-Do, the Kesdjanian body also can die, because that what is the ultimate reality is for a man his Soul, which, when it has been started and has been set in motion, has reached the point of no return any longer when it has crossed over the Fa bridge of the Intellectual body.

But I don't want to talk too much about it because, to some extent, it is a repetition in exactly the same pattern as the development of a Kesdjanian body. It only is on a higher plane. It is in a different kind of terminology even, and we use different words. For instance, if one says, to develop a one definite wish in the Fa of a Kesdjan body, is comparable to that what is to be discovered in the Fa of an Intellectual body in the form of Conscious Labor and Intentional Suffering. It has the same quality. Out of this comes only one thought, of a presence of an awareness of insight of omniscience. Like for a Kesdjanian body, it becomes a question of omnipresence. Like for the physical body, at the time it reaches Si-Do, it becomes a question of omnipotence. There are the three omnis, now placed in the Si-Dos of each of the three bodies. That is why, in Infinity, the three Si-Dos of bodies existing form a line connecting those Si-Dos, that line pointing to the further possible development of a man when the three bodies have become one. They unite in the Si-Do, because at that particular place, everything that had taken place in the formation of an octave, is now a result of an octave becoming one and including the original Do of each octave and, therefore, the possibility exists for further fusing into a oneness. I only say this because the three-body diagram indicates that. That what is on the right of the Intellectual body is the realm of Cosmic Consciousness.

I don't want to talk about such things, because they don't belong here. We now belong to a certain realm of an understanding of the functions of an 'I' when full-grown. It also means that it has to be preceded by constant efforts to remain Awake; that is, by the constant feeding of an 'I' to make it more full-grown. How long it will take no one will know until he starts to grow up and then develops his 'I' to its full awareness of itself. And at the point when this 'I' can show the benevolence in wanting to take a person by the hand and leading him then through the labyrinth of unconsciousness, that the thread which then exists has already been prepared by an 'I' entering into oneself and returning from **Magnetic Center**. You may say, on the one hand taking **Magnetic Center**, on the other a personality. He becomes a real guide for both. And the constancy is always adjusted by means of an 'I' having

information of that what is given from **Magnetic Center**, and seeing the need of a personality, the 'I' becomes not only the guide, but the conversion machinery for all energy for the feeding of a man becoming Conscious and Conscientious. You see, the process of making the potentialities actual always will take place under the guidance of an 'I' and that what is **Magnetic Center**. Or to say it differently, it will only take place under the guidance of a Consciousness together with a Conscience. When those two are in harmony, the bodies - that is, Kesdjan and Soul - can start to grow. They can grow, as you remember, parallel - Sol La Si of Kesdjan and the Do Re Mi of the Soul are practically identical. They belong together; they interchange. There is a constant exchange of energies between the two, and the process of that development is simultaneity.

If one wants to consider that further and see the potentiality gradually becoming active, gradually becoming part of one, seeing the change within oneself, the constancy of that kind of a growth as a possibility for each - I talked about that the other day - applying it to the growth possibility of evolution of a group. Logically, it is dependent on each person. Logically, the maintenance of meetings depends on the people attending such a meeting. It depends on the strength within oneself when one ought to talk. It depends on the necessity which one sees when one has to be compelled to speak up. One has to learn to overcome that fear. You will only overcome it by having a conviction within yourself that Work has that kind of power. You have to have belief in the possibility when it does exist that it will create miracles. You have to have belief that that what you understand of *All and Everything* has been applied within your own life; that you then can speak with conviction.

But then, it has to be applied in the discussions of the group so that it becomes conviction in the group itself. We're constantly trying to work towards that, to make the group aware, to see that in a Group, Consciousness and Conscience can exist, as represented by the little parts, the little bits of human beings which make a group. That is why it is essential for the growth of a group constantly to weed out what is not right and what is deteriorating, what is not in its proper place, what is much too much negative. The growth of a group is like the growth of a plant. You cherish it for the possibility of having fruit from a flower, and you take care of it by the weeding out of weeds and pulling them up by the roots, destroying them, so that the plant can grow up. Even if it is too crowded, that you have to have the audacity to take a little bit of a plant out in order to make the one that has more firmness or more full power for growth, to let that develop.

This, of course, is constantly the process of development for a man, constantly the seeing of that what he actually is as a living creature, to see it as a potentiality as a seed and becoming a plant and then growing up and bearing fruit. And afterwards, after the blossoms bear fruit, that is, having constantly in mind to wish to become a flower with fragrance. Fragrance is the influence on other plants. Fragrance of a man is his atmosphere, the way he can create that what is within him alive, the way he wishes his body, his physical center, and that whatever there is, actual or potential within him, to be in conformity to that aim of wishing to become an entity for the sacredness of Life as expressed by God. All the time, you see, one should have such images - when we are together in a group, when we sit and want to talk about it, when we have an attitude of wishing to understand, when we have within ourselves in a group as a whole a desire to keep the level of a group up, that it is not just a little bit of a tent which is still lying on the ground. That each person becomes a post to elevate that what is now lying down and then becoming a place in which different people can find their own place being protected.

A group can create protection for each other. A group must understand that as an aim, must understand that, in meeting, starting with the Tuesday, continued over Wednesday, followed up on a Thursday, there is that kind of a sequence of the erection of protection, of that what can be given to a man in the development of his aim. That what is then, whenever he meets, whenever there is discussion of the freedom which is possible, of that what a man ought to become with the influence of others affecting him, that he constantly sees his life in the direction it ought to go, in which, then that what is being planted has a chance for development and then, of course, becomes, as it were, convincing to anyone else around him, seeing that what is taking place, that that what he expresses takes in the efforts of others and that the efforts of others help him to be and to become part of the totality. Such aims, of course, they do exist, and it is sometimes when one wants to realize what is the aim of creation, what is the aim of growth, what is the aim of making a potentiality into an actuality, what is the aim of being affected by the existence or the imagination of a Soul becoming, or being in existence of that what takes place within an unconscious state of a man in selecting that what is the proximity of the possibility of an understanding for further growth; that then this should become apparent whenever people meet in the name of an ‘I’.

How will I say that, sometimes - that an ‘I’ recognizes an ‘I’ from a great distance, simply because an ‘I’ does not know anything about finiteness, that although it appears in the form of that what is, let’s say, a little bit of a

shell, of that what is created by man in order to make room for an 'I' to exist, that in reality an 'I', of course, is of a different nature. And in the existence of an 'I' among us, that we are reminded of spirituality of one's life which is no longer bound by any kind of a form. They will, such forms, they will disappear gradually; but when one is still on Earth, it is necessary to see that we need a form, maybe for a long time. But make the forms as transparent as you can make them. If you use too many words, you continue with the form.

If you use essentiality in the way it can be expressed, as a form of spiritual life, you don't need so many words anymore. All you will need is a reminder that that exists as a spiritual value. And that is why, I think, it is so essential to get through with definitions, so that one can recognize the aliveness from a great distance because there is a transparency of that what is the form. I call it sometimes translucent, because on its road back from the **Magnetic Center**, back again to the outside world, it becomes a translucency which means it has already the knowledge of being transparent; but to that is added another aim of becoming apparent in the sense of perfection. One wants to reach a state of equilibrium in which the different factors, now represented by the wish for full-growness of each of the bodies, becomes a real tone which can be sound, by the unity made up of the three in connection with each other and in harmony.

**M2586**

What is the aim for us with Gurdjieff - we say Conscious and Conscientious man. And, as such, harmonious. It's a well-described aim although we don't know much about what it is. Consciousness or Conscience. We have a little inkling about Conscience because we do know something about voices within, and that that stimulates us to want to do the right thing, sometimes without knowing why. Or even to some extent, the satisfaction in having done it, that is followed up and that what you might say was more truthful, was really a little bit more free from interpretations of other people, free from vanity and pride, free from the considerations of others, free for oneself in the relationship towards one's own God as a private life. That then, every once in a while, there is that kind of joy within oneself and I say sometimes reverberating in heaven, because there was once an opportunity for a potential Soul to realize what the world was like. I think such moments we say we don't want to forget them - we don't - even if you wanted to forget them, because they have a quality of Eternity. And so this Eternity means something unforgettable.

What is there within us that is unforgettable? The center of the essence as Life existing. We call it **Magnetic Center** because that is unforgettable. How to reach it? Yes, there is the road. Which way? Adventure? Unknown territory? By what? Our subjectivity in the mind? Thinking? Can we reach it? It doesn't go out of the mind. How can we create a current or some kind of a force to go from the mind where? To what? Where is one's **Magnetic Center**? The point of gravity of our physical existence? Or the shift of such a point of gravity with spiritual existence? Even when we say Kesdjanian body, where is it? The same as emotions? Have they a form for us? How much are they still bound by the expression through the physical body? They're not free. They're all connected, and in unconsciousness it is necessary to connect them because if they were free they wouldn't understand each other, in the first place, and they wouldn't see any reason for existing. But by having a little bit of a combination which we call simply an unconscious working together, there is some reason for existing and there is a reason definitely not to kill oneself. And at the same time, the aim cannot be that because it remains, from our standpoint, a subjectivity which is of no use when we want to leave this Earth, in a certain condition of Objectivity.

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It's a question of a responsibility for taking on certain facts in which you are engaged, in which you have played a part, and for which you are partly

responsible. And even if you lean over backwards to become a little bit more responsible, because you still can blame the other person or why is the car door open, or why does the stupid fool leave it right there, that I think in itself has nothing to do with your attitude. You live your life the way you want to live it, and you become responsible for that. It's not that you have to become responsible for someone else and tell them why they are stupid. Most likely in saying it, you become stupid. Don't do it. Mind your own business and then you can help someone else. But it is much more important to see that you have a certain responsibility regarding that, particularly here at the Barn if you want to become a group, if you want to really work together. How in God's name will you ever be able to Work together when you don't start in your ordinary life to be decent?

I say it because these things reach me here and there and I say such stupid fools they are still. When are they going to change? I've said before, don't wait until you get as old as I am. This is the time, whenever it happens. That you have to see. At that time. It is your behavior that has to be scrutinized gradually to make it more becoming for an aim. When an aim is clear, then you will probably remember it because of the clarity. The clarity of an aim is really that it is facile, that it is mobile, that it can move around in you, that it is not stuck, that it is not crystallized within your shell. Your aim is your **Magnetic Center**; that, when it can become free, will start moving. It will become a little ambassador in your world, and at certain times it will tell you things which you never dreamt of, and you have to listen to it because this little **Magnetic Center** in each one of us becomes extremely important in the end, because that's the only thing that will not die. That is where your life will continue. When you think about your life hereafter, what actually will continue to live?

Your **Magnetic Center** will continue to live. And when it has had a chance to be set free, even partially, and when it has gone around in your little world, then it will come to heaven simply to illustrate that, telling stories about you - about your body, about your behavior, about the things that **Magnetic Center** has left on Earth. And that is what is the history carried with you, with this **Magnetic Center,** into heaven, and where that **Magnetic Center** then will be judged. Judged in the sense that maybe it has not spoken up enough to help you and perhaps the excuses it might have in saying that you were too crystallized to want to listen. And maybe there are no excuses in Heaven; I don't know.

But I do believe that that is the one Essential Essence which will continue to live and will defy death. That is the kind of condition with which

you were born and the reason Life existed within you. That is now, you might say, registering. When it has been set free on account of an 'I' being present and, you might say, loosening up the bondage and opening the door of that prison, it is free to move around the same way as an 'I' does and there are constant consultations between 'I' and **Magnetic Center**, both representing Objective forms of Life. And I think one ought to be extremely grateful that if one can be open enough to it, that at certain times you will really be Awake to that kind of conference - this kind of discussion, talking between this **Magnetic Center** and an 'I' about you. And that they will come to certain conclusions, like father and mother will come to conclusions about the education of their children.

You become a child, not first of God. You are a child of your own 'I' and of your own **Magnetic Center**. It functions like your mother. It will be there of necessity to create within your own world your own family. That is the symbolism because it has to do with what one brings to oneself when you have a birthday for the next year. It is exactly the same of what you bring to a marriage, of yourself, this time to someone else. The result is always the wish to create unity as a family. The positivity and the negativity joining together in order to produce a neutrality of acceptance of the totality of what one is, with which then, as a result of this existing in a three-fold form, that what will survive is the neutrality becoming the negative quality of the next level.

Try to see your life that way: either you share it with someone else or you are by yourself. The principle is the same. It is your world by yourself, or it is an enlarged world with someone else. For that you need the responsibility to keep on thinking and feeling about others, not always yourself. Sacrifice what is needed. I said last night, give and take. You can take in as much as you like because you ought to become responsible for it. You cannot take in any more than your responsibility will allow. But when the responsibility is there, you will want to give. In that giving you make an empty state within yourself, ready to receive more. If you are filled you cannot receive more at all. It is too bad. You must make emptiness by means of application of your knowledge, so that then you are ready to receive more and this is the equilibrium that constantly should really be in your mind.

How can you remain during the day in balance, with the negativity and positivity within, with the unconscious states and the conscious attempts on the part of yourself, constantly breathing in and breathing out as a balance for yourself, indicating the state in which one is as a vibrating force, up and down - whatever the amplitude may be, whatever the relation - the rate of vibration - it doesn't matter. All of that will produce a tone of yourself as you are going

through life. The tone is your atmosphere. That will become noticed in the next world as something that is a representation of you. And that is kindled by the presence of an 'I' and the setting free of **Magnetic Center**.